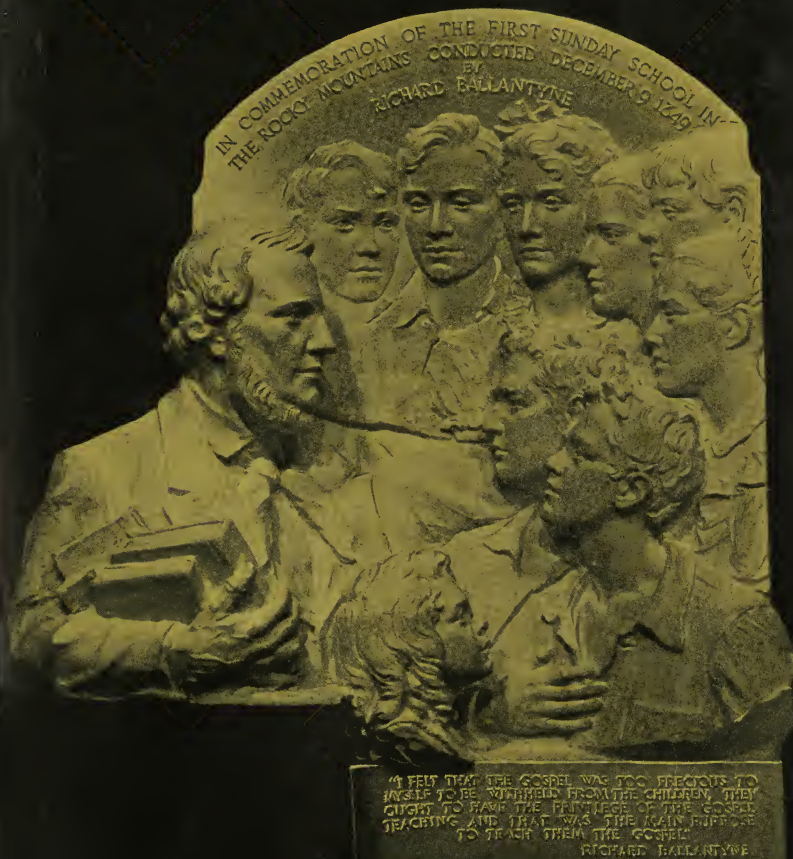


The INSTRUCTOR

SEPTEMBER, 1942

This Issue Contains Lesson Helps
For November, 1942

See Index page for
Cover Picture Story





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CLASSIFIED TABLE OF CONTENTS

Cover Picture:	Orchestra, Orchard Ward, South Davis Stake	494
Plaque for Monument to Richard Ballantyne	Teachers of Orchard Ward, South Davis Stake	494
Explanation of Plaque (see below)	Exhibit of Visual Aids, Senior Dept.	501
Lesson Enrichment Articles:	Poetry and Gems of Thought:	
What Stake Board Members Can Do To Promote Gospel Scholarship (a symposium) by Stake Superintendents:	Four Don'ts—Walterman	489
A Reed Merrill	The Path Divine—S. Farnham Kimball	496
David W. Eardley	Adventures—Sylvia Probst	498
E. Earl Green	Joys of Labor—Kingsley	501
E. M. Bronson	Chapel Dedication—Dott Sartori	522
Pearson A. Corbett	The Rock of Truth—Jos. W. Backman	537
Love, Expressed in the Service of God and Man—Supt. Milton Bennion	Faith—Melba Allen	541
A Suggestion on How to Pray in Public—Earl J. Glade	Unselfishness—Wordsworth	543
490	Department Work:	
From the Desk of the Superintendency:	Secretaries	497
Prizes Offered for Music Compositions	Libraries	498
495	Ward Faculty Meetings	499
Cover Picture—The Ballantyne Plaque (Inside Cover)	Teacher Training	502
From the Field:	Choristers and Organists	505
Teacher-Trainers of Englewood, Denver Stake	Gospel Doctrine	506
493	Genealogical Training	509
Special Articles:	The Gospel Message	512
The Sunday School Parade—Geo. D. Pyper	Advanced Seniors	515
Of Interest to the Gospel Doctrine Teacher	Seniors	519
505	Advanced Juniors	523
Illustrations:	Juniors	527
Dr. Karl G. Maeser	Second Intermediate	531
492	First Intermediate	533
Teacher-Trainers of Englewood Ward, Denver Stake	Primary	535
493	Kindergarten	538
Mothers' Day at Hemet, California	Nursery Class	542
493	The Funny Bone:	544
Sister Venice Davis		
494		

OUR COVER PICTURE

On the cover of the September number of *The Instructor* is a picture representing the Sunday Schools of the Church.

It was drawn by the artist and sculptor, Avard Fairbanks, to be placed on the monument which was to mark the spot on First West and Third South Streets, in Salt Lake City, on which the first school in the Rocky Mountains was organized ninety-three years ago, coming December, by Richard Ballantyne, but the erection of which has been postponed on account of the war.

The artist has taken representative faces, with that of the school's first teacher and organizer.



OFFICIAL ORGAN OF THE SUNDAY SCHOOLS OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS

DEVOTED TO THE STUDY AND TEACHINGS OF THE RESTORED GOSPEL

Publishers: Deseret Sunday School Union, 50 North Main Street, Salt Lake City, Utah. Published the first of every month at Salt Lake City, Utah. Price \$1.20 per year, payable in advance. Entered at the Post Office, Salt Lake City, as Second Class matter. Acceptable for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 8, 1928. Copyrighted 1942, by Heber J. Grant, for the Deseret Sunday School Union Board. PRESIDENT HEBER J. GRANT, *Editor*. GEORGE D. PYPER, *Associate Editor*. WENDELL J. ASHTON, *Mgr.*

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September, 1942

No. 9

WHAT STAKE BOARD MEMBERS CAN DO TO PROMOTE GOSPEL SCHOLARSHIP

A Symposium By Stake Superintendents

*By Elder A. Reed Merrill
Superintendent South Summit Stake*

As a way of attacking or getting at this question, it seems fitting, logical and at the same time a practical method, to approach the problem by the survey method. The question pre-supposes a thorough study of certain materials which will help us as gospel teachers in the teaching process. We are concerned in this study because we want to increase the efficiency of teaching in the Sunday Schools throughout the Church. We want our teaching to become more vital and meaningful; we want it to have an increasing "carry over" value into the lives of boys and girls; we want it to affect the lives of boys and girls to the extent that their lives will be different than they would have been without this Sunday School teaching. We are, therefore, working for betterment and we are approaching it from the fundamental base of "Promoting Gospel Scholarship" and I think this must have its beginning with the teacher. "Ye are the light of the world." (Matthew 5:14.)

Board members must act not alone by precept nor example, but by both precept and example. Briefly defined precept may be a "rule of action, a written order, a certain process, instruction or direction regarding a given course." The word scholarship implies the process of becoming informed about some subject of learning or obtaining knowledge.

Gospel Scholarship would mean the process of study or the process of scholarly activity necessary to become informed about the Gospel.

Now since to promote Gospel scholarship we must promote study, we need to know what to study and then to approach the question on a foundational basis; we need to find out what essential Sunday School materials the various schools and their various teachers have available for study.

It seems to me this is the beginning step as board members in our approach to promote Gospel scholarship. The successful teacher should have as a minimum adequate access to certain tools and aids:

1. *The Instructor* (each issue).
2. The lesson Manuals.
3. The Sunday School handbook.
4. The standard works of the Church.
5. *Teaching As the Direction of Activities* by Wahlquist, or some other practical treatise on teaching.
6. Individual collection of pictures and visual aids.
7. Loose leaf notebook (individual collections).
8. Scrap book (individual collections).
9. Dictionary.

Then in addition to these there are several practical texts upon the subject of pedagogy, method, principles of teaching, etc., as well

as numerous books of the story-illustrated type, bedtime series, illustrated Bible stories, *Young People's Life of Christ*, and an unlimited number of others suitable to any class, too numerous to list. I have attempted only to list the minimum essentials for any teachers in any school but those which would be applicable to any teacher of any class from the Nursery Class to the Gospel Doctrine.

As the beginning step we can:

1. Send out this listing of minimum materials and elaborate upon its use and usefulness.

2. We can make a survey (by questionnaire form) to find out if the teachers of the stake possess this limited list of essential materials. They will also list all other additional aids at their disposal and also be allowed space for listing all other helps and suggestions.

3. We will need to follow up with a campaign to enlist the efforts of each ward to plan a program with its teachers to provide these essential needs either as individuals or as a general ward project. (This will need to be a ward-fostered Sunday School project with the advice and help of the bishop.)

With the first three steps accomplished—which is in the main library work—we will have laid the foundation for the possible improvement of Gospel scholarship. *With these materials available to each teacher*—and I venture to say this step alone would revolutionize Sunday School teaching in a great many instances from one corner of our Church to the other—our fourth step would be to stimulate the usage of these materials. There are several ways this step could be attacked but to a given measure usage of these aids would naturally develop if teachers could be impressed with the very important roll which they assume when they consent to become a teacher.

*By David W. Eardley,
Superintendent Union Stake*

Perhaps the first consideration in beginning any project would be to find out what has already been accomplished, in order to properly make plans for future objectives. Since war time restrictions have made it difficult for stake board members to visit with ward officers, we are trying to find substitutes for personal visits as far as possible or advisable. One device that may at times be useful is the postcard questionnaire with return card attached. One of the first of such questionnaires we sent to all teachers and officers of the stake contained such questions as the following:

"Do you use the helps in *The Instructor*?"
"Are you teaching the assigned course?"
"If so, are you on schedule?"

"If not teaching the assigned course, then what?"

"What special helps are you in need of?"

"Any remarks?"

Spaces were provided for signature, department and ward.

The greatest response we had to this questionnaire was from the lower age groups and the Gospel Doctrine Department. It might be interesting to note that the departments comprising the higher age groups seemed quite self-sufficient and requested no help, while the departments comprising the lower age groups asked for a great deal of help and seemed to have many more problems.

The monthly bulletin is another device being tried in this stake which can be very useful in promoting Gospel scholarship. We ask each board member to contribute a monthly letter for all the teachers in his particular department giving in this form as far as possible some of the material helps that formerly were given in the stake union meeting. These papers are either typed or mimeographed as convenient and a set is sent to each ward.

We are seeking ways to use in Sunday School groups the various films received from the General Board treating different phases of Sunday School work. And we are considering the possibility of asking teaching experts not members of the Church to meet with Sunday School groups to discuss teaching problems.

*By E. Earl Green,
Superintendent North Weber Stake*

The new order of procedure, established since the war began, opens a new field for the Stake Sunday School Board to promote Gospel scholarship. For a long time we have felt that we were merely "big guns" behind the lines firing shots that were too often ineffective. Now we move up to the first line where we are able to render direct service both to wards and to individuals.

We are planning now to have our board made up of two groups. We desire to have as members those who are specialists in the teaching field, and we also want some young people as members to present the point of view that youth holds toward religious training and keep the older group in touch with their vitality. Since the division of our stake we are building our new board according to the above plan.

The specialists on our board are already giving the wards from which they come, valuable assistance. This assistance comes in forms of supervision, class leadership, and coordination. In the large wards they supervise beginning teachers and help them gather materials for use in the Sunday School

class room. In the small schools they have become members of the teaching force and are aiding in handling problem classes.

These professional teachers also form a close link between the ward and stake superintendencies. In our board meeting, held every two weeks except in the summer months, these people report the results of their direct contacts with the classes and successful practices are recommended to other wards by the Stake Superintendency and our Junior Sunday School advisor when we visit the schools.

The young people on our board work closely with our experienced teachers and are advancing as enthusiastic Sunday School workers by leaps and bounds. Because these young people are placed in a position of leadership they feel a need for help and are therefore happy to receive as well as give. The experiences they have in board meeting are reflected in the wards that have young people on our board.

*By Elder E. M. Bronson,
Superintendent Ensign Stake*

Problems that should be the concern of each Sunday School organization can be wisely detected and thought through both in Stake and Ward Superintendents' weekly council meetings if augmented or proceeded by prayerful thought and changes inaugurated or setup in Board and ward officers and teachers meetings to follow. Our present program, although limited in its ability to influence many organizations at one time, has undoubtedly proved already that Stake Boards can function with a greater degree of influence if representatives can go directly to the ward for panel or group discussion and give consideration to those problems which are distinctly interfering with the spiritual progress in that particular organization.

Monthly board faculty meetings should be preceded by careful study of needs considered from the standpoint of Stake comparative rating and later modified by the Ward Superintendency in terms of what they feel is the most urgent need or weakness. In Ensign Stake this will entail one Stake Board meeting to consider in a broad way the general needs, people available for putting over a program that will attempt to correct errors in administration, teaching, opening and closing exercises, etc., followed by a faculty meeting in each ward each month.

We have recently in monthly Ward Faculty Meetings, allowed opportunity for Key Board members to stress better lesson preparation, and types of lesson presentation; i.e., methods of outlining, putting over the objectives, use of visual aids, etc. This was fol-

lowed in each Sunday School organization by a lesson presentation or demonstration in a later Faculty Meeting by a teacher who had succeeded in various teaching techniques and using class officer organization as aids to teaching.

Each Sunday School organization church wide should give careful consideration to such points as: teacher's responsibility in improving her personal and social qualities; improvement of discipline; organization of complete library in each ward after selection of librarian; canvassing ward for books, maps and providing blackboards, work tables, etc., to fill the needs of each class teacher regardless of what they may be.

There is a general need at present to improve our singing. If we were to go back to the use of cards for seating our Sunday School in four-part singing groups with special stress on competitive singing, both in wards and stakes, results would be complementary. General information on how to conduct songs should be given in Ward Faculty meetings. Teachers generally could use this information to advantage, with songs in classes and opening and closing exercises being carefully selected to put over particular lesson or theme.

There is need in having our two-and-one-half-minute talks sell value of Sunday School work; stress character building; keeping up-to-date in world affairs; and stressing the need for maintaining clean thoughts and actions. Too, we would do well to get the consensus of opinion of the ward members on how to improve our Sunday Schools; develop an attitude on the part of the teachers that will individualize instruction, and provide recreational opportunities for Sunday School class groups, thereby broadening acquaintances and providing greater chance for personal leadership.

As suggested by the General Board, we should spend a Faculty Meeting putting over the complete scope of materials to be covered in each department, eliminating any overlapping or too much repetition during the year. The year's work in each class should be highlighted by the teacher that all may gain a perspective of what is included. Just as the hills cannot be appreciated at too close a range or the oft used phrase, "you can't see the forest for the trees," so the class members should sense total range of materials to be considered.

Good teaching is the basis of good Sunday School work and a good teacher is one who can lead the child from the gang fixation into a social world in which he can enjoy life unselfishly built up through co-operative Church associations.

*By Elder Pearson H. Corbett,
Superintendent St. George Stake*

In addition to the faculty meeting program, a meeting of the Ward Superintendency with the Stake Board may be arranged. Where a group of wards so located can conveniently come together at a designated place the good accomplished is invaluable.

These meetings have been very successful since the union meeting has been discontinued. There may be no regular time set aside for such a meeting. The Stake Superintendency may decide when there seems a necessity for them. Problems that present themselves as the Superintendency see them when making their visits can be discussed and means devised to solve them.

A careful agenda is prepared prior to the meeting. The topic to be assigned will be allotted to various members of the superintendency and the board members. We advise that the stake secretary meet with the ward secretaries at this meeting.

The members of the board may check with the ward superintendents concerning their various departments, making suggestions and giving instructions to be carried back to the various schools. At this meeting an opportunity is given the stake leaders to explain new projects and disseminate the instructions sent out by the General Board.

Each ward leader should be given an op-

portunity to discuss his problems. For example we had some difficulties in getting the faculty meeting started. One ward superintendent bore his testimony on the success he had had in holding weekly faculty meetings. He stated that he had achieved a high record in attendance by working out a certain method. His enthusiasm was contagious and the ideas he presented were suggestive to the others as to what they might do to make similar improvement. The objections raised by the others for holding this meeting was answered by this successful superintendent.

As to the frequency of the meeting to be held and the length of time for it to be held is left entirely up to the group.

The spirit of informality should prevail, the one in charge should not monopolize the time with long speeches. Nor should he be super-suggestive and try to dominate the meeting. If possible the group should be seated around a table or in a circle. The chairman should see that all are properly introduced to each other. A song and prayer will help to create a proper atmosphere. The program may be varied from time to time.

The meeting may be followed by a social activity, light luncheon might be served occasionally. The leadership should be democratic. A good feeling should prevail at all times. All must feel that they are part of the organization. Every one should be encouraged to make some contribution.

LOVE, EXPRESSED IN THE SERVICE OF GOD AND MAN

By Superintendent Milton Bennion

**Theme For the Faculty Meeting,
November, 1942**

II

"For God so loved the world, that he gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

"For God sent not His Son into the world to condemn the world; but that the world through Him might be saved." (John 3:16, 17.)

"For this is the love of God, that we keep his commandments, and his commandments are not grievous." (1 John 5:3.)

"If a man say, I love God, and hateth his brother, he is a liar, for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

"And this commandment have we from him, That he who loveth God love his brother also." (1 John 4:20, 21.)

"But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?

"My little children, let us not love in word, neither in tongue; but in deed and in truth." (1 John 3:17, 18.)

"Love worketh no ill to his neighbor; therefore love is the fulfilling of the law." (Romans 13:10.)

"Brethren, if any of you do err from the truth, and one convert him, let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." (James 5:19, 20.)

The love of God is manifested in the love and service of God's children. This service consists in assisting each individual in every way possible to develop his personality as a thing of supreme value to him, to God, and to his fellowmen. Christ taught the great

worth of the individual soul and gave his life for the salvation of souls.

Souls, in this life at least, have material as well as spiritual needs. Love of neighbor requires every member of society to do his best in co-operation with others to insure to every individual equal opportunity to secure both the material and the spiritual goods necessary for his highest development. This principle is the basis of free public education, medical and dental clinics, and public hospitals for the benefit of children whose parents are not able to pay for these services. All children should be provided with necessary medical and dental care as well as with food, clothing, shelter and education.

Religious education is primarily the responsibility of the family and the church. These institutions may not, however, properly ignore any phase of the welfare of young people that has to do with their physical, mental, and spiritual development. The Church has recognized this from the beginning with respect to all of its members as shown in its early efforts to establish the "United Order," followed by the tithing system, fast offerings, Relief Society, and more recently the Church Welfare program. Officers and teachers of the Church organizations are expected not only to understand these principles but also to teach them by example as well as by precept. They should also be interested in every phase of human welfare and be ready always to co-operate with others in providing the necessary means of carrying on the welfare work of the community. No one can live to himself alone, nor can he develop his own soul by concentrating upon his own development merely. He must have equal regard for the welfare of others. In fact, his own development comes about chiefly by his efforts to assist others. "For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's the same shall save it." (Mark 8:35.)

That the individual develops best by losing himself in devotion to a great cause is illustrated in all the really great characters of history, both secular and sacred. Josiah Royce, late professor of philosophy in Harvard University, has elaborated this thought

in his book, *The Philosophy of Loyalty*; and the late very eminent president of Harvard University, Charles W. Eliot, for decades a leader of thought in America, in one of his last utterances for publication very well expressed the same idea:

"If I had the opportunity to say a final word to all the young people of America, it would be this:

"Don't think too much about yourselves. Try to cultivate the habit of thinking of others; this will reward you. Nourish your minds by good reading, constant reading. Discover what your life work is, work in which you can be happiest. Be unafraid in all things when you know you are in the right.

"America must cling to ideals and promote them. Selfishness is no less fatal to national than to individual fulfillment.

"The minute you begin to think of yourself only you are in a bad way. You cannot develop because you are choking the source of development, which is spiritual expansion through thought for others.

"And so with the nation. If we remain in purse-proud isolation we may be secure, but that security will be purchased at the cost of our souls. America must take the responsibility vested in her nature and be a partner, not a patron, of the world.

"Selfishness always brings its own revenge. It cannot be escaped.

"Be unselfish. That is the first and final commandment for those who would be useful, and happy in their usefulness."*

The Church organizations offer abundant opportunities for such unselfish service. This service calls for great industry, including constant study of individual and community needs, and how best to meet these needs.

References:

New Testament, John 15:9-15, 17:20-26; Romans 12:14, 15; Gal. 5:13, 14; Book of Mormon, IV Nephi 1:1-18; *Doctrine and Covenants*, Section 18:14-19; Bennion, Milton, *Moral Teachings of the New Testament*, Chapter 14.

*Collier's, *The National Weekly*, May 29, 1926; quoted with permission in Bennion, M., *Moral Teachings of the New Testament*, page 100.

FOUR DONT'S

Don't loiter, nor shirk
Don't falter nor shrink;
But think out your work
Then work out your think.

—Nixon Watterman.



A SUGGESTION ON HOW TO PRAY IN PUBLIC

By Elder Earl J. Glade

In only sixty-six words, the Savior taught us how to pray. These words, which are the best known in all civilization, constitute what we call "The Lord's Prayer." They are found in verses 9 to 13, inclusive, of the sixth chapter of Matthew.

The outstanding features of this beautiful prayer are its glorious spirit, its lovely simplicity, and its brevity.

Prayers which we formulate today should be similar, because the Savior said: "After this manner, pray ye."

In the soul-stirring experience of private prayers, one may be just as informal as one wishes. However, in a public prayer, where the speaker is voice for a group, one must be a little more particular in manner and form.

How To Pray In Public

Two simple things ought to be remembered.

First: The intimate pronouns should be used. That is, instead of saying "You" and "Your," one says, "Thou," "Thee," "Thy," and "Thine."

Secondly: A Sunday School prayer consists of four parts:

1. The salutation.
2. The statement of gratitude.
3. The supplication.
4. The closing.

Sample Closing Prayer For Sunday School

The Explanation:

1. The Salutation: Different salutations or greetings may be used, such as: "Heavenly Father"; "Father in Heaven," but they should be direct and simple.

2. The Statement of Gratitude: These are some of the numerous things for which a Sunday School boy or girl should be thankful. There are others which may be included as the occasion suggests.

The Prayer:

Our Father who art in Heaven.

We thank Thee most humbly that Thou hast blessed us with Thy Spirit during this glorious morning hour. We are grateful for our teachers and the officers of this School. We are also thankful for all other blessings with which our lives have been made happy.

3. The Supplication: This includes the various things for which we are asking. Praying is not begging. It is requesting strength to *earn* these blessings. It is not so much a matter of asking the Lord to help us in our work, as of praying to Him so to bless us that we may be worthy enough to help Him in His work.

4. The Closing: This brings the prayer to a close. We always pray in the Savior's name.

Help us, dear Father, to deserve Thy kindness. Assist us to be strong enough that we may aid Thee in Thy glorious work here on earth. Forgive us of our weaknesses. Help us to overcome them. Wilt Thou bless our parents, our teachers, and our beloved leaders. Strengthen them and us for the tasks ahead.

Grant us now Thine inspiration for this week and Thy kind dismissal from this Sunday School. We ask it all in the name of Jesus. Amen.

Prayers for opening or closing Sunday School or Sunday School classes should not be too long. Except on special occasions they should not exceed two minutes. The accompanying prayer contains one hundred thirty-three words. It requires about one minute to utter. It is only given as an example, not as a form to follow.

Precautions To Be Observed:

When you are called on to offer a prayer, walk promptly to the pulpit. Be careful to watch the aisle-way and not to stumble. Stand with your feet a few inches apart. This will give you a surer stance and will help you to check your nervousness. If it makes you feel more at ease, you may take hold of the pulpit with your hands.

As soon as you know that you are to offer a prayer, quietly clear the throat, using a handkerchief as a sound muffler. Never wait until you start to speak to do so. Try to make the entire prayer a clear, perfect utterance with the voice well modulated. Pause slightly between each sentence to breathe and perhaps to swallow. Speak firmly and naturally, but reverently and humbly. Try not to stumble over words; articulate clearly. Keep your prayer thought just a little ahead of your spoken words. You will thus think clearly and it will help you not to hesitate. Remember, the Lord appreciates the spirit of an utterance most, but

(Continued on page 504)

THE SUNDAY SCHOOL PARADE

SIDE LIGHTS ON ITS HISTORY

By George D. Pyper

III

The Decade of 1880-1890

The Sunday School Parade from 1880 to 1890 marched through many points of interest. Though some were tragic, yet the decade ended in victory for our great organization.

The enrollment for part of this period is shown in years as follows: 1881, 39,754; 1882, 41,660; 1883, 47,238; 1884, (not recorded); 1885, 55,984; 1886, 59,886; 1887, 58,084; 1888, 60,632.

The enrollment increased every year, except in 1887 when it fell off 1,862. This was during the peak of the "underground" days.

Early Soloists:

At the Union Meeting held in the Assembly Hall, December 4, 1882, Miss Annie Peterson and Miss Agnes Olson sang several selections. Agnes Olson (now Mrs. Moroni Thomas) became a favorite singer in that day and was popular long after in the early local operas. She is still with us and lives with her husband in the Twenty-fourth ward, Salt Lake City. One of my early delightful memories was when I listened to Agnes and her sister sing a duet in a Sunday School concert in the Twelfth Ward, Salt Lake City, at the time my father was bishop. That was soon after Sister Thomas' arrival from Norway. The record shows that a little later Sister Thomas and a young man named Geo. D. Pyper, sang a duet entitled "The Sailor Sighs," in the Tabernacle, at a Sunday School conference.

The Union Congratulated— Awards For Music and Song:

At the Sunday School conference, held April 6, 1883, President Wilford Woodruff commended the Sunday School Union for its accomplishments, and exhorted all to continue in the good work. At the same meeting, Superintendent Cannon was gratified to see the growing taste for our own literature, our own songs and music. He felt that we should give every encouragement to our poets, writers and musicians. In accordance with this view, awards were soon made for words and music. Evan Stephens carried off most of the prizes, with Ebenezer Beezley, A. C. Smyth, H. A. Tuckett and L. D. Edwards following close behind. Sister Louisa L. Greene Richards won an award for words to the song, "Loving One Another." Sister Richards still survives at the age of 93.

Executives Named—Supt. Cannon's Dream Now Realized:

In 1884 the officers of the Union were George Q. Cannon, Superintendent; George Goddard and John Morgan first and second assistants, respectively; Levi W. Richards, secretary; George Reynolds, treasurer. They were still in office at the end of the ten years covered by these notes.

The forward-looking mind of Superintendent Cannon is shown by the minutes of that Sunday School Union when he said that he would like to see the habit of having funerals on Sunday discontinued. His dream of 60 years ago, in this respect, is only now being realized.

President Grant's Activities— Sunday School Prosperous:

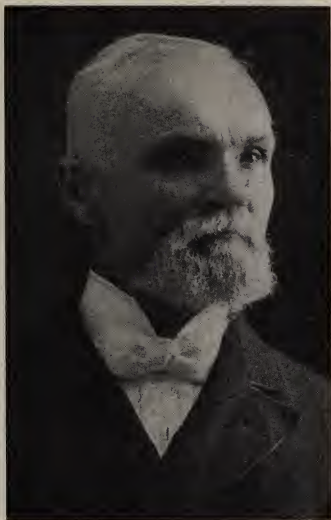
The minutes show that all through the 80's President Heber J. Grant was very active in Sunday School work. This is an entry made December 28, 1884: "Apostle (now President) Heber J. Grant said the most effective method of teaching the Gospel of Jesus Christ at home or abroad, is by example. We have been enjoined to teach our children the gospel. If we teach what we do not practice we destroy the confidence of our children for they soon discover the difference between good and evil lives."

It was during this year (1884) that a special committee reported the success of the Sunday School organization, summing up its findings in these words: "Sunday School work is a potent instrument of religious culture, of social refinement and moral worth, a factor in the development of God's purposes, and of union among His people, a source of strength to the Church and an aid to the Priesthood."

This evaluation of our work holds good today.

Advent of Dr. Karl G. Maeser:

On April 6, 1887, Dr. Karl G. Maeser, Joseph W. Summerhays and Charles F. Wilcox were called to the General Board. The advent of Karl G. Maeser in Sunday School activities brought into our leadership a teacher of unusual ability. His work in the preparation of *The Sunday School Treatise* and other teaching publications was of incalculable value. Teacher-Training was his life's theme. He was a true Latter-day Saint and observed its rules and regulations faithfully—a strict observer of the Word of Wisdom. Among other fine qualities possessed by this



DR. KARL G. MAESER

great Sunday School leader were those of honesty and sincerity and these qualities were truly illustrated in the following story.

I have already spoken of the habit of Brother Goddard, in the meetings of asking those who had observed the Word of Wisdom to stand up. On the morning of one conference, Brother Maeser was quite ill and the good sister who served him breakfast, seeing his condition, induced him to take a cup of coffee to help him get through the day. In the meeting he sat on the stand next to Brother Goddard. Brother Goddard, as usual, asked all who had not tasted tea or coffee for a month, to stand up. A large majority of the audience arose, but Brother Maeser sat still. He could easily have stood and that would have been the end of it, but his innate honesty forbade his doing so. He would not lie. Brother Goddard turned to him and said, "Stand up, Brother Maeser." Brother Maeser, waving his hand toward the audience, responded, "I don't need to, Brother Goddard, I can count them from here." So the incident closed, but I would stake my reputation on it that Karl G. Maeser was not inveigled into touching coffee during the rest of his wonderful life. One can never forget

his pugent warning to a young man, "Don't be a scrub!"

The Penitentiary Sunday School

The late years of the 1880's were years of trial and tribulation to many Latter-day Saints. The period is so fraught with disagreeable memories that it were well to cast it into the pool of oblivion; yet there are some things that might well be remembered by the children of those who suffered and of some who died. Many large families, reared under the plural marriage system, suffered privations that will never fully be known. I was Police Judge of Salt Lake City at the time, and recall vividly many pathetic incidents of those days.

I refer particularly to the prosecutions, under the Edmunds law, which gathered into its net many prominent leaders of the Church, including our own General Superintendent, Elder George Q. Cannon. Within four days after Brother Cannon's arrival at the institution—to be more explicit, on September 21, 1888—with his usual characteristic interest in Sunday School work and with the approval of the prison authorities, he organized a Latter-day Saint Sunday School. It was first held in the old bunkhouse, but a number of prisoners were providentially taken ill and that place was required for a hospital. The school, by permission was then held in the more capacious dining room and continued there until its close July 1, 1890.

During its existence the following officers served in this unique Sunday School:

Superintendents: George Q. Cannon, Francis M. Lyman, Wm. H. Maughan, B. H. Roberts, Jos. S. Horne, and Henry W. Naisbitt.

Secretaries: E. A. Box, Albert Jones, Jos. S. Horne, E. D. Marquardson, Thos. Yeates, Christian Anderson, and F. Y. Young.

Music Directors: Charles Hall, George C. Wood, Thomas Broadbent, Joseph McAllister, and Peter Okelberry.

Organists: Lorenzo Waldran, George Manwaring, and Wm. Grant.

George Manwaring was the author of a number of our popular Sunday School songs.

The school met every Sunday at 9 a. m., and the lessons were from the New Testament. Songs were sung from the *Sunday School Union Music Book*, the forerunner of *Deseret Sunday School Songs*.

The records show that the guards at the prison attended the class, sang with the choir or school and enjoyed the services. A favorite song was, "Gladly Meeting, Kindly Greeting," rather ironical under the circumstances.

(Continued on page 511)

FROM THE FIELD



TEACHER-TRAINING CLASS, ENGLEWOOD WARD,
DENVER, COLORADO

We present above a picture of a Teacher-Training class graduated from the Englewood Ward Sunday School of Denver, Colorado. This is the first Teacher-Training class reported from the Denver Stake. It graduated June 21st, and in the absence of Superintendent E. B. Peterson, his first assistant, Elder Edward O. Gwynn, presented the certificates. In the picture are the following: left to right, Roland E. Fletcher, Superintendent; Samuel L. Morgan, Bishop;

Linda S. Fletcher, Teacher-Trainer; Veatrice Humphreys, Helen Lynch, Oral E. Wood, Barbara M. Hansen, Clyde E. Sullivan, Gladys Allen, Vivian Peterson; Stake Board Members, Edwin D. Reed, Second Assistant Stake Superintendent; Edward O. Gwynn, First Assistant Stake Superintendent.

If not already accomplished, we sincerely hope these new graduates will soon be called into active service.



MOTHERS' DAY AT HEMET BRANCH, CALIFORNIA MISSION
Eugene M. Staton, Superintendent; William E. Jensen, First Assistant; Constone Young Miligan, Second Assistant; Madem Choate, Secretary.

TWENTY-NINE YEARS OF SUNDAY SCHOOL TEACHING



Sister Venice
Barker Davis

Superintendent Isaac Losee, of the Sugarville Ward, Deseret Stake, reports that Sister Venice Barker Davis has been a Sunday School teacher in that ward for twenty-nine years. She began as teacher of the First Intermediate Department in 1913 when the town was only a branch. She later taught the Second Intermediate class, and then the Senior department where she continues in faithful service. During these twenty-nine years she has married, reared four

ly cared for her home. We say God bless Sister Davis for her good work in saving souls.



Orchestra, Orchard Ward Sunday School,
South Davis Stake, Gus Lebelt, Director

children and conscientious-



OFFICERS AND TEACHERS, ORCHARD WARD, SOUTH DAVIS STAKE

Front row, left to right: Carl Buchanan, First Assistant Superintendent; Wilford Wood, Superintendent; Amasa Howard, Second Assistant. Bishop Lorus Manwaring is shown on the left of the last row. Also in the picture are Lilah Wood, Secretary; Grace Porter, Chorister; Ella Wood, Organist; Thelma Reeves, Assistant Organist, and nearly one hundred percent of the teachers. This school has grown rapidly since its organization.

THE DESERET SUNDAY SCHOOL UNION

GEORGE D. PYPER, *General Superintendent*; MILTON BENNNION, *First Assistant General Superintendent*;
GEORGE R. HILL, *Second Assistant General Superintendent*; WENDELL J. ASHTON, *General Secretary*;
WALLACE F. BENNETT, *General Treasurer*

MEMBERS OF THE GENERAL BOARD

George D. Pyper	P. Melvin Petersen	Lucy Gedge Sperry	William M. McKay	Marion G. Merkley
Milton Bennion	Albert Hamer Reiser	Marie Fox Felt	Earl J. Glade	A. William Lund
George R. Hill	Mark Austin	M. Lynn Bennion	Wallace F. Bennett	Joseph Christenson
Howard R. Driggs	George A. Holt	Llewelyn McKay	Don B. Colton	Archibald F. Bennett
Adam S. Bennion	David A. Smith	Lynn S. Richards	William E. Berrett	Joseph K. Nicholes
Tracy Y. Cannon	James L. Barker	Gerrit de Jong	Gordon B. Hinckley	Antone K. Romney
Robert L. Judd	George H. Durham	De Lore Nichols	Thomas L. Martin	Kenneth S. Bennion
Charles J. Ross	John T. Wahlquist	Carl F. Eyring	Wendell J. Ashton	J. Holman Waters
Frank K. Seegmiller	Inez Witbeck	Junius R. Tribe	Edith Ryberg	

Advisers to the General Board: Elders Stephen L. Richards and John A. Widtsoe

FROM THE DESK OF THE GENERAL SUPERINTENDENCY

Prizes for Music

The General Board is offering \$50.00 in prizes in a Sunday School Song contest. Awards will be made as follows:

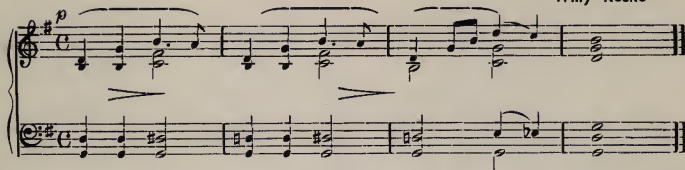
First prize, \$25.00; second prize, \$15.00; third prize, \$10.00; \$5.00 will be paid for all other manuscripts accepted by the judges.

Rules:

1. The words should be original, or used by consent of any other author. They should not be longer than three stanzas. They should be on a Gospel theme, suitable for Sunday School use.
2. On each manuscript submitted there should be a nom-de-plume or other identification mark.
3. Name and address of the author, together with the identification mark appearing on the manuscript should be placed in a sealed envelope and sent in with the composition.
4. Return postage should be enclosed if it is desired that the music should be returned if not accepted.
5. The winning song shall become the property of the Deseret Sunday School Union.
6. All manuscripts submitted must reach the Deseret Sunday School Union Office, 50 North Main Street, Salt Lake City, Utah, not later than November 1, 1942.

Prelude

Willy Reske

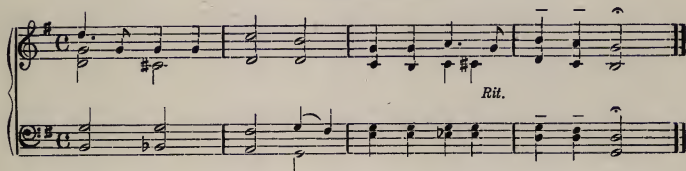


Sacrament Gem for November, 1942

(Deseret Sunday School Songs, Chorus to No. 73)

'Twas Jesus died on Calvary,
That all thro' Him might
ransomed be;
Then sing hosannas to His name:
Let heav'n and earth His love
proclaim.

Postlude



THE PATH DIVINE

S. FARNHAM KIMBALL



I care not how rugged the way
How long or how steep be the climb,
If thou Lord wilt lead me each day
In the path of Thy love-light divine.—



• Secretaries •



Wendell J. Ashton, General Secretary

TOO LITTLE, TOO LATE

That has been a familiar cry during past war-torn months. It was the story in the Philippines. It re-echoed in Malaya, and again at Java. Sometimes the expression has characterized efforts on the home front.

In these disjointed times, "too little, too late" is a phrase the ward Sunday School secretary may well fortify himself against. Few factors will disrupt the smooth functioning of your Sunday School more than a secretary's efforts which are "too little, too late."

During the war emergency, there are no Union Meetings. You no doubt miss the stimulation that comes from those gatherings. Stake conventions, where visits of General Board members have been enjoyed, are gone temporarily. Visits to the ward from stake officers are fewer. This all means that more than ever the secretary must rely upon himself at his best.

Too, your reports take on an added significance during the war. Your stake board will rely more on them than meetings and interviews for portraying the condition and problems of your school. The same is true of members of the General Board. With their visits curtailed, they must depend almost wholly on your reports.

Perhaps we might compare the great Sunday School organization of the Church and its secretarial reports with a vast shipyard. Parts for the craft are manufactured in smaller plants in cities over a wide area. Their output has been so organized that it will flow into the shipyard at a pace which will keep the shipbuilding steadily progressing. If one subsidiary plant fails to deliver the goods on time, it hinders the entire operation. Immediately there is a "bottleneck."

The same is true in assembling a true picture of the Sunday Schools of the Church. If one ward fails to file a monthly report, or sends it in incomplete or late, then the entire report for that month has hit a snag. Do you see the necessity of filing your reports on time? Late reports make "bottlenecks" in Sunday School record keeping.

"Too little" as well as "too late" will hinder the flow of records. Have you made a careful study of your ward monthly report? It tells a most detailed story about your school. For example, it should give us the number of officers and teachers having access to *The Instructor*. It should tell us of the distribution of lesson manuals in the School. The number of minutes given to class work is listed, as well as the time of starting. The status of prayer meeting is also given, as well as many other Sunday School factors. What an account of your Sunday School your report gives when it is filled out completely!

These monthly reports in duplicate form, are filed with the stake secretary each month. He, or she, retains one copy and the other is forwarded on to the General Board. Can you see how important they are? If your monthly report is complete, there is a detailed analysis of your School for the stake board to commence work on immediately. The copy which goes into the General Board office is used to make studies and surveys. These reports take on greater significance now, since each stake has been assigned to a member of the General Board for follow-up work during the war. General Board members are constantly perusing stake files to learn where your stake can be helped.

Resolve now, more than ever, to keep your records at their best. If they are "too little and too late," the whole Sunday School cause suffers. Let's keep the Sunday School parade marching along. You, Brother or Sister Secretary, play the tune!

FIGURING PERCENTAGES

To some secretaries, the knottiest task they have is figuring percentages. To assist such Sunday School officers, and others who would like a quick and accurate method for arriving at percentages, a chart was prepared some time ago. It is available at the Deseret

Book Company for 25 cents each. For example, if there are 210 enrolled in your Sunday School and 85 present on a particular Sabbath, you can tell at a glance on the chart what the correct percentage is.



• Librarians •



General Board Committee: Albert Hamer Reiser, Chairman; Wendell J. Ashton

The General Board has now completed its series of visual aids exhibits. Each week a different department demonstrated before the Board teaching tools that may be used effectively before its particular classes. The series was a pronounced success. All Board members were stimulated. All found new hints for more effective teaching. In this department in the *Instructor*, we have listed some of the highlights of each exhibit. This month we conclude our notes on these displays. We hope you have worked out an effective method of getting them before your teachers, along with further aids you wish to add yourself.

Genealogical work is now a part of the Sunday School. Definitely, this activity should have a niche in your ward library. Archibald F. Bennett, a member of the Genealogical Training Department, gave an outstanding presentation before the Board on helps for this work. He produced pictures of coats of arms of families of some of the Board Members. He exhibited Books of Remembrance, containing pictures and stories of a person's forbears, decorated with attractive art work. He held up published books on family pedigrees of such Board names as Bennion and Colton. With pedigree charts, he showed how members traced ancestors to different far-off lands.

It would be folly to think that all such valuable genealogical aids could be brought into your modest Sunday School library. But you may make listings of such books available in your community. You may bring samples to Faculty Meeting occasionally, and apprise your teachers of their availability. In several departments lessons on genealogy periodically appear. A more complete list of books and helps for this activity is available in the catalog of teaching aids prepared by your Library Committee. Copies are available, free for the asking, by writing the General Secretary, 50 North Main Street, Salt Lake City, Utah.

The Gospel Message Department, presented among other helps, gospel tracts, available at various prices at the General Offices of the Sunday School. These tracts are the same as those used by missionaries in tracting. Explaining different precepts of the Gospel in simple, clear language they are replete with enrichment materials for several Sunday School departments. For only a few cents your ward library could add some of them to its collection.

An ideal private study setting was demonstrated by both the Advanced Senior and Gospel Doctrine departments. Proper reading lamps, desks, files, book racks, and other physical conveniences were pointed out. One exhibitor showed how an inexpensive Eastman Kodak screen stand may also be used in the class room as an ideal support for maps and charts.

The Junior Department included in its demonstration a world history chart according to Bible chronology—a most valuable teaching tool for your library. This particular chart was published by Ammon M. McFate, Alhambra, California. In different colors, the chart traces the descendants of Shem, Ham and Japheth, and in a graphic way follows contemporary events from the time of Adam to Lindberg's historic flight in 1927. No doubt there are similar charts available at your local book store.

Also distributed among General Board members was a circular on duplicating machines. Here is an opportunity for you to do some pioneering work for your Sunday School. There may be a duplicating machine available in your ward. Scout around. You may find one. If such is the case, you, or a helper, could prepare a rich store of departmental helps in the way of poems, maps, charts and reviews. Here is an opportunity to introduce a new service into your Sunday School. Why not try it? Your teachers will ever be grateful to you.

ADVENTURERS

BY SYLVIA PROBST

There's somewhat of the gypsy
Stirring in your heart and mine,
That responds to crickets singing,
And the murmuring in the pine
Of a wind, when morn comes creeping
Through a canyon, and the day

Is a picture, summer-colored,
Then we would be on our way;
On the road for new adventure,
On the road that dreamers trod,
With a song of joy for living,
Near the handicraft of God.

Ward Faculty Meetings

General Board Committee: Lynn S. Richards, Chairman; James L. Barker, A. Hamer Reiser, Wallace F. Bennett, Edith Ryberg, Marion G. Merkley

LOVE, EXPRESSED IN SERVICE OF GOD AND MAN

(Theme For November, 1942)

Objectives:

1. To inspire officers and teachers with the burning desire to express their love for God and man in their personal living.
2. To inspire them to express their love for God and man in and through Sunday School work.
3. To provide enrichment material for lessons and activities in the realm of love for God and man.

References:

The article by Milton Bennion, "Love, Expressed in Service of God and Man," in this *Instructor*, page 488 and references listed there and below.

Presentation of Lesson Material:

Review:

A Pharisee asked Jesus this question: "Master, which is the great commandment in the law?" Jesus answered him with the statement of the first two commandments (Matthew 22:37-40). These were not original with Jesus. Both are found in the law of Moses, one in Deuteronomy and the other in Leviticus. Jesus' originality consists in His bringing them together and making the second like unto the first, in making the entire law of Moses and the words of the prophets depend on them, and in demonstrating so beautifully and completely their meaning in His own life.

The great religious leaders of the past have caught the Spirit of the Savior. Paul said, in his letter to the Galatians, "For all the law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself." King Benjamin understood the Gospel of Christ when he said to his people, in a great farewell sermon, "... when ye are in the service of your fellow beings ye are only in the service of God." (Mosiiah 2:16-19.)

Love is indeed the greatest of the commandments. The heart of religious living is its fulfillment. The art of religious living is to express in a meaningful and fruitful way our love of God and man. How shall we do it? That is the theme for today.

Questions:

List the following four questions on the

blackboard. Develop each one in turn as fully as is fruitful. Draw out the faculty as much as possible. Enrich, summarize and illustrate their responses with the thoughts developed under each question below:

- I. How shall a person express his love for God?
- II. How shall a man express his love for his neighbor?
- III. How can the faculty express their love of God and man concretely in their Sunday School work?
- IV. How can we teach and inspire love of God and man in the lives of Sunday School members?

I. How Shall a Person Express Love of God?

- A. To love God means to love all that He is and represents.
1. What are the attributes of God? (e.g., love, intelligence, mercy, forgiveness, creativeness, justice).
2. Can a man love God in a way not consistent with these attributes?

References: Alma 7:18, 19, and Bennion, M., *Moral Teachings of the New Testament*, Chapter XIII.

B. To love God means to love His work and purposes.

1. What is the work of God?
2. What is His purpose in the Universe?
3. Can one express love for God fruitfully except as one contributes toward the work and purpose of the Creator.

References: Moses 1:39; I John 4:20, 21, and John 21:15-17.

Love of God is expressed at its best when in harmony with His attributes and when it contributes most to the realization of His purposes. It is not enough that we pray, obey, attend meetings, teach a class, pay our offerings. No, these we should do as creatively, intelligently, mercifully, unselfishly, and lovingly as possible with the goal of enlarging the souls of men through these activities.

II. How Shall a Person Express Love of Neighbor?

- A. We should love our fellowmen freely

and unselfishly, for true love knoweth neither fear, duty, hope of reward, nor coercion.

1. Why do parents love their children?
2. Why do you love a close friend?
3. Should love of neighbor be less pure in motive?

- B. We should express our love of neighbor in harmony with the attributes of God—in a Christ-like way.

References: *Doctrine and Covenants* 4:3-6; 12:7-9, and 121:34-46.

- C. To be effective our love for fellowmen should help satisfy some of their specific needs.

1. What are your basic needs as a human being?
2. Do they differ materially from those of other members of the Sunday School?

Go to the blackboard, chalk in hand, and call upon the class to name the needs of men. Head the board something like this: John Jones, aged 10, needs: (Their answers ought to include some of the following:)

1. Health and medical and dental care.
2. Physical requirements: good food, clothing, shelter, good water and fresh air.
3. Some economic security in their home.
4. Social security: affection at home, friends of his own age, confidence and love of older friends, a feeling of belonging to a group or groups, recognition as a person, response to his ideas, imaginations, hopes, fears, etc.
5. New experience and wholesome adventure.
6. Growth in such things as: knowledge, character, spirituality.
7. Others.

References: I John 3:17, 18; Luke 10:25-37; Matthew 25:31-46; Alma 34:17-29 (esp. v. 28); Mosiah 18:8, 9.

III. How Can We Express Love of God and Man in Our Sunday School Work?

Up to this point in the discussion we have tried to develop an understanding of how to express our love of God and man. Now our task is to carry out our knowledge and faith. And, more particularly, how can we do it in Sunday School work?

A. Which of these basic needs of our students can be satisfied or partially fulfilled in Sunday School work?

Ask the class for their opinion and for illustrations to support their views. Enrich their answers with the following suggestions:

1. *Social Security.* A Sunday School

worker can be a warm, trusting friend, recognizing each individual in his class as a child of God, sacred in his own right, with unlimited capacity for growth and joy. Like Jesus, he can give of himself to all men according to their needs. For instance: How would you win back an inactive boy or girl? How would you go about to "reform" a student?

2. *New Experience.* We all need and crave new experience. People read novels, mystery stories, go to sports events because of the element of surprise and adventure present. Children, like water, must run in one direction or another. Their interest in life, their love for it, will not be blocked. Sunday School workers can bring adventure, freshness of approach, and life-like illustrations and stories to their work of teaching the Gospel. A teacher can plan a service project for his class in which the members will learn the thrill of creative service. (House or yard cleaning at the home of the ill, aged, or over-worked families in your ward will serve this purpose. Follow it up with refreshments and singing at a home.)

Have a Kindergarten or Primary leader illustrate how she puts life-like adventure into her lessons on our theme, or some other one.

3. *Growth in mind, character and spirituality through:*

1. A knowledge of the Gospel.
2. A rich experience in worship by well planned singing, praying, and sacramental services.
3. Other virtues by contagion. (Read "One Day Can Change Your Life," in *Reader's Digest*, August 1942, page 17.)

4. *Other Needs:* A Sunday School teacher ought to be interested in the health, economic security, and living conditions of his students. Often he can be helpful here. His spiritual influence may be little, if great physical needs stand in the way.

B. We are in the work of God.

References: *Doctrine and Covenants* 18:10-18; Advanced Juniors, Lesson 4, "Peter, The Man Who Loved Jesus;" and Advanced Seniors, 1943, Lesson 4, "Mormonism and Character Formation."

Cross References:

The following lessons in the various departments of the Sunday School develop the theme of service to God and man. (There are others too which were not available at the time of this writing.) The faculty meeting teacher will do well to read these lessons and refer to some of them in the discussion. Encourage the faculty to do likewise and to

note how this theme permeates their work at different age levels.

Kindergarten and Primary—Lessons 5 to 8, 31 to 34, 40 to 43, and 48 to 52 for 1943.

First Intermediate—Lessons 36, 39, and 42 for 1942.

Second Intermediate—Lessons 44 and 45 for 1942.

Juniors—Lessons 17, 29, and 39 for 1943.

Advanced Juniors—Lessons 4 and 9 for 1942 and 1943.

Advanced Seniors—Lessons 5, 11 and (12, 13 and 14) for 1943.

Assignments For December Faculty Meeting—"Gospel Scholarship"

I. A Talk and demonstration by one of the faculty on: "My plan for keeping scrap books, note books, and other enrichment material for Sunday School work." (Usually the Kindergarten or Primary teacher does the best job here.)

II. "How to study and enjoy the scriptures." A talk by a lover and student of the scriptures.

References:

Advanced Junior Lesson 38; Gospel Message for 1942, Chapter XIX; M Men-Gleaner Manual, 1939-1940, Chapter III, and references given there.

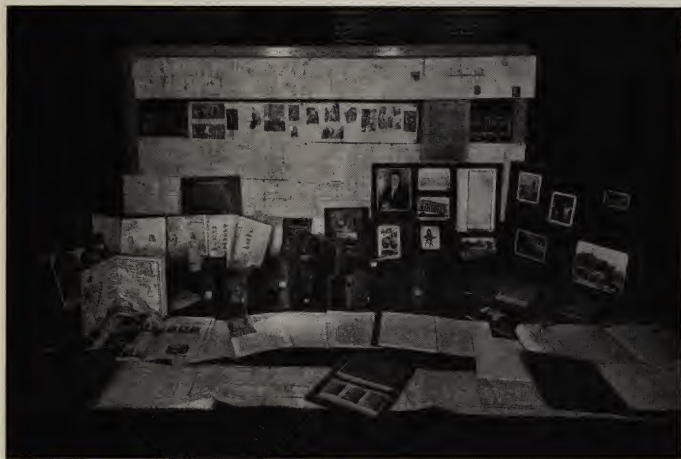


Exhibit of Visual Aids used in the Senior Departments, Prepared by the Department Committee

JOYS OF LABOR

THANK God every morning when you get up that you have something to do that day which must be done whether you like it or not. Being forced to work and forced to do your best will breed in you a hundred virtues which the idle never know.—Charles Kingsley.



Teacher Training



General Board Committee: John T. Wahlquist, Chairman; James L. Barker, Adam S. Bennion, Earl J. Glade, Antone K. Romney

METHODS OF TEACHING

Lesson 5. For November 1, 1942

Objective:

To give an overview of methods of teaching which are often used with success in Sunday School classes.

The best outline for this material is found in the *Study Guide*, pages 7 to 9.

In introducing this overview lesson, the teacher might encourage the secretary of the class to outline on the blackboard the material which is suggested by the members of the class as a result of their reading assignment last Sunday in the field of educational methods. Many new ideas might be obtained which may be outlined as they are in the *Study Guide*.

This lesson should not center on any one method of instruction but should define and identify methods which will be studied later. These points should be given in the class study and discussion.

1. Conditions under which "recitation-discussion" method should give satisfactory results. References: *Guide*, pages 9 and 10; Wahlquist, *Teaching As the Direction of Activities*, pages 52 to 58, especially 52, 54, and 55.

2. Under what conditions can the "lecture" method be defended as an effective method of teaching. References: *Guide*, pages 11 and 12; Wahlquist, pages 60 to 65.

3. When is the "Story Telling" method effective? References: *Guide*, pages 12 and 13; Wahlquist, pages 68 to 75.

4. Define and illustrate the "problem-project" method. References: *Guide*, pages 13 and 14; Wahlquist, pages 77 to 82.

5. Conditions upon which success of the "socialized recitation" method depends. References: *Guide*, pages 14 and 15; Wahlquist, pages 85 to 89.

6. Name (a) five "methods" of teaching; (b) four "facilities" of teaching; (c) three "tools" of teaching and explain by way of illustration how each helps the other. References: *Guide*, pages 7 and 8; Wahlquist, scan pages 5 to 131.

Assignments For Lesson 6:

1. A committee should be appointed to discuss the details of the recitation-discussion method of teaching.

2. The same committee should appoint one of its members to prepare a demonstration of

the use of the recitation-discussion method.

3. Some member of the class should be asked to discuss the cause of failure in the recitation-discussion method of instruction.

4. Another member of the class might prepare suggestions on what to do to use the recitation-discussion method successfully.

(The information for the above topics might be gleaned from *Study Guide*, and *Teaching As Direction Of Activities*. See list suggested in Wahlquist's book.)

THE RECITATION-DISCUSSION METHOD

Lesson 6. For November 8, 1942

Objective:

To increase an understanding of the recitation-discussion method of instruction.

class of the Sunday School which is successfully following this procedure. This visit need consume only part of a class period, after which opportunity should be allowed to carry forward the topics and activities which were assigned last Sunday. At this point the teacher might make a summary on the blackboard of the merits and weaknesses of this method. The class visit or the class demonstration may form a basis for this summary. Suggestions by the class should provide the material for this procedure.

In a four-column arrangement numbered from left to right: list in column two, under merits, all the good points about this method. In column three list all weaknesses or disadvantages. In column one, under "how to secure," list the suggestions for right preparation and use of this method, and in column four, under "how to avoid" list suggestions on what not to do when using this method.

Assignments For Lesson 7:

(To be delivered as models of short lectures. Four minutes time per topic.)

1. Why is the "lecture" method in dispute with some people?

2. What should a teacher do to restore the "lecture" method to popularity?

3. List uses of the "lecture" method.

4. Aids to effective lectures. A demonstration is suggested.

References:

The Study Guide and Wahlquist's *Teaching As a Direction of Activities*.

THE LECTURE METHOD

Lesson 7. For November 15, 1942

Objective:

To increase our understanding of the lecture method of instruction in order that we may use it more effectively in the teaching of Sunday School.

Briefly review the most outstanding points of the last Sunday's lesson.

Give ample time for the delivery of the short lectures which were assigned. A discussion of each lecture should make clear the following points concerning the lecture method: (1) abuses, (2) legitimate uses, (3) what makes a lecture good (4) aids to good lecturing. Encourage the members of the class to make and keep good notes on each of these methods. The blackboard method of summarizing helpful points saves time and helps to impress the important points.

Members of the class should be given the practice of putting summaries, charts, outlines, questions, lists, and other notations and memoranda on the blackboard. Brief extemporaneous summary lectures may be made at this point.

Assignments For Lesson 8:

1. At this time the teacher should condition the members of the class for the discussions and criticisms of stories they are to tell next time. He might prepare a short lecture to be given at the beginning of the next class of the purpose and techniques of an effective criticism.

2. After cautioning each person, who is assigned to tell one of the following stories, first to read and apply suggestions in *The Study Guide*, and in Chapter V of *Teaching As the Direction of Activities*, assign these stories to be told to the class as the person assigned thinks they should be told to the pupils of the age level indicated:

- The Birth of Jesus (to children six years of age and younger).
- Joseph Smith's Prayer Was Answered (to boys and girls 12 to 15 years of age).
- The Good Samaritan (to young people 17 to 20 years old).
- The Conversion of Saul (to a Gospel Doctrine class).

3. A five-minute lecture by a pupil. Subject: What Makes a Story Good for Sunday School Teaching Purposes?

4. Appoint four committees of at least two members each to prepare a list of five stories available from the following sources:

- The Book of Mormon.
- The Old Testament.
- The New Testament.
- Church History.

THE STORY TELLING METHOD

Lesson 8. For November 22, 1942

Objective:

To increase our ability to use the story telling method of teaching in the Sunday School.

The teacher should lead out in this class with a well prepared short lecture on "The Purpose and Technique of Effective Criticism."

The class should then listen to the stories of the different members which have been prepared from last Sunday's assignment. Have each teller, before he begins, tell the age for which the story is intended and the purpose which is hoped to be accomplished by the telling of the story. The class should then summarize the praiseworthy points. The teacher may make suggestions which will help the class members to improve the methods.

A discussion should be had which makes clear the points of the appropriate use of the story for Sunday School teachers.

It would be enlightening at this time to visit some class where a well prepared teacher is using the story method.

Inasmuch as the Teacher Training classes this year are held on the ward basis, the alert teacher trainer will take advantage of the opportunity of using the regular Sunday School classes as a workshop. Great care, however, should be taken to co-operate fully with all teachers and officers of the organization.

A continuing story collecting and telling committee may be a good thing for the class.

Assignments For Lesson 9:

1. Appoint a committee to study the problem-project method of instruction. The committee might prepare a plan for a class discussion of a project in which the group can participate and gain first hand experience with the problem-project method of teaching. The committee, or class members, may suggest such life problems as: How to Enlarge the Teacher's Vocabulary; Sources of Enrichment and Reference Materials; Appropriate Visual Aids and Their Effective Use; How to Recognize Real Life Problems for Teaching Purposes. After the problem has been decided upon the committee will proceed to prepare for the demonstration of the problem project method.

The Study Guide, pages 13 and 14, will be of service here also. *Teaching As the Direction of Activities*, pages 75 et seq. and references therein suggested.

2. What are the advantages of the problem-project method of teaching?

3. Discuss the disadvantages of the problem-project method of teaching.

THE PROBLEM-PROJECT METHOD

Lesson 9. For November 29, 1942

Objective:

To learn through experience how to use the problem-project method of instruction.

The committee in charge should have ready all material for the solving of the problem which has been selected for solution. Books, blackboard, paper and charts are suggested. If things have been properly arranged there may be opportunity for study at the proper time in this class. The members will, of course, make their individual contributions in light of the plans laid last Sunday or during the week. Reports and discussions will be made in order of their bearing upon the solution of the problems.

It is important that the members of the class have an understanding of the age-level conditions and settings out of which these life problems of children naturally arise. The problem-project method varies greatly with the age level of pupils.

There should be a summary and a report of the definite conclusions reached by this experience. The teacher may help to give

this resume. The class should be conscious of the fact that each of these teaching methods are very good for some purposes and are poor for other purposes. Each method must be fitted to the age of the group and the needs of the occasion. A wise teacher will lead the class to discover where each of these methods should and should not be used.

Assignments For Lesson 10:

To set up a situation for the interesting and effective demonstration of the socialized recitation have the class constitute itself today as a board of supervisors to which has been assigned the task of deciding to what degree the socialized recitation method should be recommended for use in the Lat-ter-day Saint Sunday Schools.

One supervisor might explain to the group at the next meeting what the socialized recitation method should attempt to do.

Another supervisor might suggest appropriate activities for socialized recitation in L. D. S. Sunday Schools.

Another might explain its advantages in certain departments.

The entire group should come next Sunday prepared to suggest how to handle specific situations which may arise in a socialized recitation, such as where one person attempts to monopolize the time, or some one "shows off," or a sharp difference of opinion arises.

References:

Guide, pages 14 and 15; (Wahlquist) *Teaching as the Direction of Activities*, 85 to 93.

HOW TO PRAY IN SUNDAY SCHOOL

(Continued from page 490)

He also likes His boys and girls to do such things as praying in public well.

In view of the fact that you are representing the entire Sunday School, use the plural pronouns, such as "we," "ours," "us," as: "this is our prayer," and not "this is my prayer."

Use the name of our Heavenly Father: God, and the name of the Savior, Jesus Christ, *very, very* seldom. These names are sacred, indeed, and should only be uttered with great thoughtfulness. Instead, employ one of the many synonyms. Whenever you

use any of these names, do so with a special reverence and tenderness.

Now, then, to summarize:

Memorize the order of the prayer structure which is: Salutation, statement of gratitude, supplication, and closing. Keep in mind the meaning of each part and proceed humbly in that order. Use the intimate pronouns.

You will shortly find that, with this structure as a foundation, you will soon be able to offer a suitable prayer for any occasion.

Now abideth faith, hope, love; and the greatest of these is love.

—Paul the Apostle.



Choristers & Organists



General Board Committee: Tracy Y. Cannon, Chairman; P. Melvin Petersen, Vice-Chairman; George H. Durham

SONG ANALYSIS

The following song analysis is planned to be used as the subject for discussion in November:

"When the Rosy Light of Morning" No. 15
Deseret Sunday School Songs. Tempo = 120.

This song is written in four-quarter measure, four beats to each measure; the quarter note or its value equaling one beat (or count). Four quarter measure should be divided as follows when referring to accents: 1 loud, 2 soft, 3 light, 4 soft. Music "lives and moves" in the onward pulsing beat and flow of its rhythmic structure. This is expressed by the proper observance of recurrent strong and weak accents.

The outstanding rhythmic figure is the dotted eighth note followed by a sixteenth which gives added motion to the song. Remember that a dotted eighth note has three times the value of a sixteenth.

The first verse sets forth nature in her beauty on the Sabbath day. This should be sung joyfully, with light voices. The second verse gives us the reason for meeting together in Sunday School. This should be sung with more earnestness, with a round, full tone. The third verse urges us to struggle to the end and makes the promise that if we do this, "God will surely be our friend." This assurance should be expressed by the tone quality as well as the words. If we feel this assurance or any other emotion, our voices will more nearly express that particular emotion. The chorus makes a very strong plea to "haste away" without delay to the Sunday School. This is emphasized by the tenor and bass parts repeating "Then away, haste away" after the soprano and alto.

The soprano has the strong melody throughout; the alto is also melodic in character, making thirds and sixths in many parts

of the song. This simple harmony is very attractive to most people and rather easy to sing. The bass and tenor parts are purely harmonic and are absolutely necessary to complete the harmonic structure. The tenor and particularly the bass part, on the second and third staves, will be found very interesting because of the contrary motion with the soprano part.

Some suggestions in presenting the song to the school at practice period:

Read in unison, with true spirit and expression, one verse and the chorus.

Organists play entire song; chorister ask members of the school to listen for the beauty of the harmony.

Bass, tenor, alto and soprano sing each part separately. It is advisable to have organist play all parts simultaneously while each part is singing, so that singers may hear the tone relation.

Two or more parts may sing softly while others are drilling upon a particular part.

Organists should study the text, and endeavor to aid the chorister in every way in the presentation of the song. Stops of bright color, both 8 ft. and 4 ft. should be employed, together with octave couplers. There should be no 16 ft. stops used, except in the passages for all four voices when they are singing in full voice. Especially must the use of 16 ft. stops be avoided in the chorus where the soprano and alto sing the duet, as this plays the parts one octave lower, and will make them sound thick and ugly. The rhythm can be marked if the song is played rather staccato. In any event the organist must attack and release all chords exactly as they are written. This will reproduce the light and spirited character that is desired by the text.

See page 495 for prize awards for original words and music.

OF INTEREST TO THE GOSPEL DOCTRINE TEACHER

The Gospel Doctrine committee of the General Board is preparing a manual for next year based on the book entitled *Gospel Standards*, a compilation of the utterances of President Heber J. Grant. The course will begin in January, 1942.

We notice that this book is also placed on the M. I. A. reading course for the "Special Interest Class." In order to avoid duplica-

tion of this lesson in the Sunday School and M. I. A. we understand from Superintendent George Q. Morris, that it is not intended to outline this book as a regular study course for the M. I. A. "Special Interest Group," but only recommended for reading during the Mutual year, 1942-43. In this case the reading of the book will be a help to the Sunday School cause and a good preface to our lessons which begin in January.

Gospel Doctrine



General Board Committee: Gerrit de Jong, William M. McKay, Thomas L. Martin,
Joseph Christenson, J. Holman Waters

Subject: THE WAY TO PERFECTION

For Members of the Melchizedek Priesthood and Men and Women Over 20 Years of Age
Not Otherwise Assigned

TEMPLE WORK IN THE MILLENNIUM

Lesson 39. For November 1, 1942

Readings:

The text, Lesson 39. Quotations from the scriptures and other sources are plentiful here, and they should be studied carefully.

Outline of Material:

- I. The Gospel Plan:
 - a. Designed for all mankind.
 - b. Not heard by all on the earth.
 - c. To be heard by many in spirit world.
 - d. Ordinances performed in flesh by proxy.
 - e. Reasonableness of this last.
- II. Difficulties Encountered in Work for Dead:
 - a. Fewness of those doing such work at any one time on earth.
 - b. Inaccessibility of data.
 - c. Disinterest in some persons.
 - d. Improved conditions during the millennium.
- III. Work Done Under These Conditions:
 - a. Anticipation of Christians for this period.
 - b. Meaning to those who have desired it.
 - c. Work to be done—but what?
 - d. Temple building and temple work.
 1. Some elders to live in temple.
 2. Revelations to them there.
 - e. Time enough for this work.
- IV. Saviors on Mount Zion:
 - a. The saviorship of Jesus.
 - b. Our work of saviorship.
 - c. A necessary, desirable labor.
 - d. How work to be directed in millennium.
 - e. For whom it will be done.
- V. Diligence On Our Part Now:
 - a. Interest necessary now.
 - b. Importance of work for dead.

Lesson Development:

1. Just how important is it that we save (a) ourselves and (b) others? Show the universality of the "plan of life and salvation." What conditions must prevail before one can even accept this plan? How does it come about that so many have not been able to accept the plan?

Page 506

How much of the gospel was revealed (a) to the Adamic generation, (b) to Enoch's generation, (c) to the generation of Noah, (d) to the Israelites, (e) to the race in the time of Christ, (f) to our own time?

2. What is meant by "the valiant" in respect to the gospel—the valiant in the pre-mortal life, in mortal life? Can one be valiant in some gospel principles and not valiant in respect to others? Explain.

Can one be said to be valiant who is interested in the salvation of the living, but who is more or less indifferent as to the salvation of the dead? Explain your position.

What do you understand by "dead"? Are those who have preceded us to the world of spirits any more "dead" than we are? Are they not, rather, more alive? Is it not we that are dead—sometimes?

3. What ordinances are necessary in the salvation of man? Name these. What is an ordinance, as differentiated from a principle, of the Church of Christ? Why should these be required of anyone? Why ordinances, or rites, at all? Can you see any reason why they should be performed here for those who have died without them?

IMMORTALITY AND ETERNAL LIFE

Lesson 40. For November 8, 1942

Readings:

The text, Chapter 46, pp. 328 to 330. This as the teacher will note, covers only part of the chapter; the rest is reserved for the next lesson.

According to our view there are two aspects of salvation, "general salvation," which comes to all mankind, regardless of their moral state, and "special salvation," or exaltation, which comes to those only who "keep the commandments." It is the first of these that we are to be concerned with in this lesson.

The teacher, if he follows the outline, will be able to keep within the limits of the subject.

Outline of Material:

- I. What Salvation Is:
 - a. The usual meaning:
 1. Not only resurrection.
 2. But residence among the righteous.

- b. This is not the proper meaning.
- c. The proper meaning only resurrection.
- II. True Immortality:
 - a. We have within us the "seeds of death."
 - b. We have also the "seeds of immortality."
- III. The "Fall" of Our First Parents:
 - a. The story of the "fall."
 - b. Common interpretation of this act.
 - 1. An accident in divine economy.
 - 2. Its effects upon the race.
 - 3. Something to be deplored.
 - c. The true conception of Adam's "fall."
 - 1. A part of the divine plan.
 - 2. Its effects beneficial to man.
 - 3. Adam not deceived by Satan. (See 1 Timothy 2:14.)
- IV. Advantages of Mortality:
 - a. It gives us a body of flesh.
 - b. Without the "fall" no posterity for Adam.
 - c. The body a vehicle of the spirit.
- V. Voluntary Work of Jesus Christ:
 - a. Man not blamable for Adam's sin.
 - b. Man not therefore held accountable.
 - 1. For Adam's sin.
 - 2. Nor for consequences of eternal death.
 - c. Hence the free gift of immortality.
 - 1. A gift from Christ.
 - 2. No conditions required.
 - d. The gift of unending life.

Lesson Development:

1. What do you understand by the old sectarian doctrine of "original sin"? (It is still taught by some Christians—the Roman Catholics, for instance.) This furnishes the reason given for the baptism of infants in some of the churches.

Who made the decision involving the "fall" of man? What part did the descendants of Adam have in this act? Why, then, should infants be "baptized" for a sin which they did not commit? Or is it because they partake of the "consequences" of the "fall"?

Is this really a "fall" or a "rise," according to the doctrine of the latter-day Church? Some have called it a "fall upward."

2. Discuss the statement attributed to President Joseph F. Smith, "We are called mortal beings because in us are seeds of death, but in reality we are immortal beings because there is also within us the germ of eternal life."

3. Suppose that Adam had not partaken of the "forbidden fruit," whatever it was, what would have happened to us? "Eve was deceived," Paul tells us. In the event she had "eaten," and her husband had not, what would have happened?

4. Explain the statement, "As in Adam all die, so in Christ shall all be made alive."

What does one have to do in order to be raised from the dead? Is the gospel necessary for this purpose? Is it true that baptism is necessary that one might be "saved," in the sense that one is raised from the dead?

(When we speak of Christ coming forth from the tomb, we should use the word "rose" from the dead, but when we speak of others coming forth we ought to say "were raised" from the dead. Christ rose, but we are raised, from the dead.)

5. The resurrection from the dead, then, is a "free gift" of God, but exaltation in the presence of God we must earn through hard, consistent, persistent toil and sacrifice. In other words, salvation is free, but exaltation is not; to enter the Celestial Kingdom we must receive the gospel, but to enter the Terrestrial Kingdom we do not.

IMMORTALITY AND ETERNAL LIFE (Cont'd)

Lessons 41 and 42

For November 15 and 22, 1942

Readings:

The text. Lessons 41 and 42, from page 329 to the end of the chapter. This is a consideration of immortality as a "special blessing," as distinguished from immortality as a "gift of God," a distinction unknown to other Christians than the Latter-day Saints.

Outline of Material:

- I. Immortality and Eternal Life:
 - a. Immortality merely unending life after the resurrection.
 - b. Eternal life as exaltation in Other World.
 - c. Quotation from Book of Moses.
 - d. Immortality a "gift."
 - e. Eternal life a "blessing" acquired.
- II. How To Obtain Eternal Life:
 - a. "Keep the Commandments."
 - b. Meaning of this phrase.
 - c. Jesus and the rich young man.
- III. Meaning of Eternal Life:
 - a. A dwelling with God in eternity.
 - b. Possession of the "power of increase."
 - 1. Procreation a blessing here.
 - 2. Procreation in the hereafter.
 - 3. Limited to those who obey gospel.
 - c. Knowledge of God, Christ necessary.
- IV. True Freedom Found in Obedience:
 - a. Usual interpretation of liberty.
 - b. Religious interpretation.

Lesson Development:

The importance of this lesson cannot easily be overestimated. For, involved in this subject, is happiness here as well as hereafter.

1. Distinguish between general salvation and special salvation. What is necessary on our part for the first? What is necessary on our part to receive the second? Which is the more desirable? Why?

This is where the element of "eternal progression" comes in. What is meant by the phrase? Contrast the doctrine of heaven in the common view and that in our Church. In what way does man progress in mortality? In what way will he progress in the next world? How would eternal progression be possible on the sectarian hypothesis?

Discuss the sentence quoted at the head of Chapter 46 in our textbook, stressing particularly the idea of God involved in the passage.

2. Enumerate some of the main "commandments" obedience to which is necessary before one may have eternal life. Is love of political liberty one of these, and, if so, how important is it as compared with others?

3. Explain the statement, that "I am the bread of life." What part does bread play in our diet now? Why did Jesus use this figure of speech?

Similarly explain the phrase, "Except ye eat my flesh and drink my blood, ye have no life in you."

4. Study carefully the statement quoted from Lehi about freedom of choice, and explain it in the light of the doctrine of "predestination" as taught in some churches.

Application:

This and the preceding lesson should stiffen our will to adhere more closely to the teachings of Christ in the gospel.

RECORDS YET TO BE REVEALED

Lesson 43 For November 29, 1942

Readings:

The text, Chapter 47, pp. 334-339, with special attention to the quotations from the scripture therein.

To The Teachers:

In various places throughout these lessons it has been pointed out that the gospel, or parts of it, has been revealed and re-revealed to mankind in different places on the face of the earth.

Outline of Material:

I. Necessity of Records:

- Without written history language is subjected to great changes.
- Without a written record history could not be preserved properly.
- Illustrations of these facts.

II. Inspired Records Known To Us:

- The Old Testament — Israelitish history.
- The New Testament — Christian history.
- Jaredite history (in outline).
- Nephite history.
- Our *Doctrine and Covenants*—Contemporary Church history.

III. Inspired Records Unknown To Us:*

- Other Jaredite history—sealed part of the Nephite Record.
- Additional Nephite history.
- Records of the Ten Tribes.

IV. Reasons For These Withholdings:

- Unbelief of those to whom the present records have come.
- Withheld records too sacred for unbelievers or those weak in faith.
- Unbelief of modern world indicated by the withholding of inspired records.

Lesson Development:

1. How does a nation or a people preserve the occurrences of preceding generations? How have the American Indians preserved what happened to their forefathers? What dependence can be placed on the Indian mode of preserving historical data? In general, what happens when a people have no written records?

2. What evidence is there (a) that the modern world in general is too unbelieving to receive further revelations from the Lord and (b) that the Latter-day Saints as a whole are in almost the same boat?

3. What do you say to those who contend that we ought to have more scriptures, or revelations?

To what degree do the Mormon people, in general, observe the teachings already given to them in their sacred literature?

How is one to express the faith necessary to receive additional spiritual light and truth?

Lesson Enrichment:

That Joseph Smith knew more than he dared to reveal about the coming forth of the *Book of Mormon* is evident from a minute of the second conference of the Church. It is to the effect that the Prophet, in response to a request by his brother Hyrum, refused to give the conference any additional information on this subject, because it was "not intended to tell the world all the particulars of the coming forth of the *Book of Mormon*" and that "it was not expedient for him to relate these things."

The "sealed" part of the Nephite plates was small in comparison with the rest of that golden book, not the greater part, as is sometimes thought.

**Pearl of Great Price.*



Genealogical Training



General Board Committee: A. William Lund, Chairman; Joseph Christenson,
Archibald F. Bennett, Junius R. Tribe

Subject: OUT OF THE BOOKS
Available To All Members Over 18 Years Of Age

LESSONS FOR NOVEMBER, 1942

VISITATION PEDIGREES

Lesson 37. For November 1, 1942

Text:

Out of the Books, Lesson 37.

Objective:

To show how to amplify skeleton visitation pedigrees and make them usable for temple and family record work.

References For Further Study:

Methods of Genealogical Research, Lessons 7 and 38; Teaching One Another, Chapter 33.

Topical Outline:

See *The Instructor* for June, 1941, page 310.

Points To Emphasize:

1. Pedigrees made by heralds in their periodical visitations are of great value in genealogical research.

2. As is to be expected, they contain many errors, discrepancies, and omissions.

3. Despite these defects they provide information on families of the nobility and gentry which today, in many cases, would otherwise be entirely inaccessible.

4. The first-hand nature of the information they furnish can be judged from the name of the member of the family who signed the pedigree. His knowledge of his immediate family and that of his parents and sometimes even his grandparents should be quite accurate, but less trustworthy for more distant generations.

5. If your family traces to a certain county in England and you believe it might be of record among visitation pedigrees, you should acquaint yourself with the different visitations made for that county. Thus, if the family lived in Berkshire, you should consult extant visitation pedigrees for the years 1531, 1566, 1597, 1623 and 1664. If you are fortunate, your family may be listed in all these visitations with facts given by members of the family living on each of these various dates.

6. No person should be satisfied to take the visitation pedigree as it stands, copy the

data on a family group sheet and submit it for temple work. There are numerous other sources such as wills, inquisitions post mortem and parish registers which may be consulted to verify, enlarge and correct the visitation pedigrees. This is exemplified in the Goddard family mentioned in the text.

HERALDRY IN RESEARCH

Lesson 38. For November 8, 1942

Text:

Out of the Books, Lesson 38.

Objective:

To explain how a study of the use of coat armor and the principles of heraldry can serve to establish connections between families.

References For Further Study:

Methods of Genealogical Research, Lesson 39; Handbook of Temple Work and Genealogy, Chapter 14; Cussan's Handbook of Heraldry.

Topical Outline:

See *The Instructor* for June, 1941, page 310.

Points To Emphasize:

1. The study of heraldry is a fascinating one, bringing in many elements of grandeur and splendor from the early days of chivalry and knighthood.

2. A good approach for this lesson is to sketch briefly the development of your country's flag.

3. As the flag is a badge of honor and symbol for the ideals of your nation, so the coat of arms was a similar badge of honor for the family to which it was granted.

4. Not all families were entitled to a coat of arms, but virtually every family among us today traces back in its pedigree to not only one, but numerous families which bore a coat armor.

5. In a class discussion of heraldry, avoid all technical terms and intricacies of the subject, defining only terms for principal colors, metals, and furs. Technicalities may be mastered later after the interest is aroused.

6. Bring to class samples of well-drawn and colored coats of arms, especially those which

relate to families of class members. Point out clearly the value of coats of arms in proving connections between families bearing the same surname.

7. Utilize the illustrations in the text on page 106 and the following pages to show how an intermarriage with an heiress was recorded on the coat of arms. Often many connections on the pedigree can be determined in this way before ever the actual pedigree is worked out.

8. Keep in mind the main principal that the coat of arms was hereditary in the family, hence the mere discovery that your branch of the family bore the same coat as a family with a long pedigree in one of the European countries is first hand evidence of lineal connections between the two countries.

9. Encourage members of your class to draw and paint or make facsimile likenesses of any of their ancestral coats of arms.

SOLVING DISCREPANCIES

Lesson 39. For November 15, 1942

Text:

Out of the Books, Lesson 39.

Objective:

To make clear how to determine the true statement from the erroneous, when conflicting accounts are found.

References For Further Study:

Our Lineage, Lesson 30; *Method of Genealogical Research*, Lesson 24; *Seeking After Our Dead*, Lessons 18 and 30.

Topical Outline:

See *The Instructor* for June, 1941, page 311.

Suggested Method:

After an introductory explanation of how errors and discrepancies may and do occur, invite class members to cite examples they have found in their experience. Then place the typical discrepancies provided in the text upon the blackboard, and have members account for the difference. The solution can then be given clearly. These experiments will show that mere opinion cannot prove the correct answer, but only the study of the original record, and the obtaining of more facts.

Points To Emphasize:

1. Errors may be made by any person at any stage in the making or copying of a record. We must therefore be on constant guard to detect and correct errors.

2. Whenever a discrepancy is found, doubt arises as to which of the two conflicting statements is the truth. We should never be sat-

isfied to leave a vital matter in doubt. "A question cannot forever be suspended between heaven and earth. A lasting doubt implies an unwillingness on the part of the individual to seek the solution of his problem, or a fear to face the truth."

3. It is a safe rule when confronted with discrepancies to go back to original source records; i.e., records made at the time events occurred by persons who knew.

4. Typical discrepancies given in the lesson show how this procedure may be followed with satisfactory results.

FOLLOW UP CLUES

Lesson 40. For November 22, 1942

Text:

Out of the Books, Lesson 40.

Objective:

To show how to detect, utilize and test the accuracy of new leads in research.

References For Further Study:

Methods of Genealogical Research, Lessons 32 and 33.

Topical Outline:

See *The Instructor*, July, 1941, page 373.

Suggested Method:

This is preeminently a demonstration of the actual effective steps it took to trace an important pedigree of the Church. The best plan is undoubtedly for the teacher to place on the blackboard the few facts known at the beginning regarding John Johnson. Place in the hands of each class member a blank pedigree chart, and as new passages are read from the sources indicated in their order, have the class detect new clues; and when these are followed up have them record on the pedigree chart in their possession the new facts discovered. Finally the chart on the blackboard can be completed from the data they have compiled as the lesson has unfolded.

Emphasize throughout the lesson that each item set down must be tested for its truth, and that nothing should be left to guess work. They should get the picture that research is not a haphazard thing, but a carefully and logically planned course of procedure.

Make this assignment to members of the class: Let each select one of his ancestral lines and set down in writing five distinct clues which might be followed to trace it further than it has heretofore been traced. Later, when these clues have been tried, have each report to class the results which followed, whether negative or positive.

MICROFILM RECORDS

Lesson 41. For November 29, 1942

Text:

Out of the Books, Lesson 41.

Objective:

To explain the advantages in speed, accuracy and cost of copying records by the microfilm process.

References For Further Study:

Teaching One Another, Chapter 36.

Topical Outline:

See The Instructor, July, 1941, page 374.

Points To Emphasize:

Since this lesson was written many striking developments in microfilming have occurred. For instance, the U. S. government mail service now microfilms many soldiers' letters addressed to distant countries to avoid the necessity of transporting bulky packages. Upon arrival of the microfilm at the point of

destination, copies of the letters are enlarged from the film and sent to the addressees. Microfilm copies of important designs and drawings are now frequently made. In England thousands of parish registers have been filmed to replace the originals in case these are destroyed through bombing attacks or other causes incident to war. As yet these film copies are unavailable in America, but it is hoped at some future time positive copies of these will be obtainable.

The Genealogical Society continues its microfilming projects. One operator has been active every day for over a year microfilming records of genealogical value in North Carolina, utilizing over two miles of film every month. Most of these records copied are original records of which no duplicates are in existence. The Society has also filmed all the temple records in the Hawaiian temple and is now engaged in co-operation with local officials micro-copying genealogical records in the well-known Bishop Museum in Honolulu.

THE SUNDAY SCHOOL PARADE—III

(Continued from page 492)

The school at first divided into groups but soon changed to one class.

While Brother Cannon was there he gave the regular lesson. In addition members were asked to give "choice thoughts" and many of these were recited each Sunday. The minutes are full of interesting notes. On October 6th, 1889, the record shows that Bishop Maughan, the superintendent, announced that he did not expect to meet with the school again, but on the next Sunday, the record shows that Brother Maughan's pardon did not arrive; so he still remained as superintendent; also on a certain day Brother Maughan could not direct the exercises since he was called outdoors to "work the pumps." The minutes are full of the marvelous work of Elder B. H. Roberts, who gave the lessons during his enrollment in that school. On September 9th, after announcing the topic for the next Sunday, he facetiously remarked, "but I am very happy to say that I'll not be here to read it to you." (His term expired the next Sunday.)

The school gradually diminished in numbers until, on July 1, 1890, as before stated, the sessions closed. It was a unique Sunday School. Its like has never been known in all the world's history.

Some idea of the character of the members of this Sunday School class is given by the *Omaha Herald*, which commented on the Mormons imprisoned under the Edmunds law, as follows:

"They are very devout Christians. They never eat a meal without saying grace and praying fervently three times a day. At night, before retiring, when they offer prayers they pray for all the officials of the United States, from President Cleveland to their keeper. They seem to be contented and do not look upon themselves as prisoners. They are suffering for principle, and knowledge of that sustains them. There is no sense of criminality in their minds; no feeling that they are made disreputable because they are sentenced to punishment. Such men may be locked in cells, be fed as criminals, be clothed in the garb of convicts, be published to the world as inmates of the penitentiary; but no feeling of degradation, no taint of dishonor attaches to them. The imprisonment for such a cause is an honor, not a disgrace. To be deprived of liberty may be an annoyance, yet it brings no humiliation and fails to be a punishment to the man who submits to it from religious convictions. In fact, they who render the verdicts and pronounce the sentences in such cases cannot help but feel that the men who are thus sent to prison are not ordinary criminals, but are men of a heroic mould."

(Note: Just before this article went to press, Brother Waldran called on the writer and stated that he had charge of the singing until November 25, 1888. He is now 91 years of age.)

(To be continued)



The Gospel Message



General Board Committee: Carl F. Eyring, Chairman; Don B. Colton,
William E. Berrett, Joseph Christenson

Subject: PRINCIPLES OF THE GOSPEL AND METHODS OF MISSIONARIES
For Young Men and Women 19 and 20 Years of Age

LESSONS FOR NOVEMBER, 1942

L. D. S. CONTRIBUTIONS TO SCRIPTURE

Lesson 39. For November 1, 1942

Text:

The Gospel Message, Chapter XIX, pp. 127-137.

Supplementary References:

Roberts, *The Seventy's Year Book*, First Course in Theology, pp. 147-187 (Introduction to the *Book of Mormon*), pp. 191-211 (Introduction to the *Doctrine and Covenants*) pp. 212-228 (Introduction to the *Pearl of Great Price*); Smith, *The Way to Perfection*, pp. 334-339 (Scriptures yet to be revealed).

Objective:

To bring students to know and appreciate the contributions which Latter-day revelations have made to the scriptures.

Suggested Procedure:

Step 1.

The Introduction:

Class interest in the problem of Latter-day Scriptures may be aroused in one of many ways. The following suggested method may be helpful.

A. The Question Method:

Ask such questions as the following:

1. Are the "Articles of Faith" scripture? How did they become such? For what purpose were they first written?
2. How did the *Doctrine and Covenants* become scriptures?
3. How did the *Pearl of Great Price* become scriptures?
4. Why does the L. D. S. Church make a reservation on their belief in the *Bible*?

Note—Do not expect complete answers until some research has been done. See step 2.

B. The Problem Method:

1. The Latter-day Saints make reservations when stating that they believe the *Bible* to be the Word of God. What is the reason for this reservation? If an inconsistency is found between the *Bible* and the *Book of Mormon* which should we follow? Why?

2. In 1830 Joseph Smith began a revision of the *King James Bible*. Was the revision ever completed? Was it published? Where in Mormon Scriptures can we find most of the *Bible* corrections Joseph Smith made?

Step 2.

The Research Period:

A. Having aroused class interest in specific problems time should be allowed by the students to search for the answers. For this purpose access to *The Gospel Message* is paramount. Students can find answers in chapter XIX. They should read silently. Search for information can be also made in the supplementary references listed.

B. Have special reports given. (See Lesson 38, for suggestive assignments.)

Step 3.

The Discussion:

Return to the original questions and problems for further discussion. The class instructor may find it necessary to supply information sufficient to clarify the answers to some of the problems raised.

Step 4.

The Summary:

Take time before the class period closes to summarize the facts learned during the class period and the problems needing further study.

Step 5.

Assignments:

The next class hour will be used for a continuation of this same subject. Assignments should be carefully made.

A. Assign students to find information on such problems as have remained unsolved during this discussion.

B. Assign talks on the following:

1. "The Historical Background of the *Doctrine and Covenants*." Reference *The Gospel Message*, pages 132-133.
2. "The Story of the Book of Abraham." Reference, *The Gospel Message*, pages 134-137.
3. "The Publication and Contents of the *Pearl of Great Price*." References, *The Gospel Message*, page 137; *The Pearl of Great Price*.

L. D. S. CONTRIBUTIONS TO SCRIPTURE—(Cont'd)

Lesson 40. For November 8, 1942

Text:

The Gospel Message, Chapter XIX, pages 127-137.

Supplementary References:

See Lesson 39.

Objective:

To help students develop an ability to explain the origin and contributions of L. D. S. Scriptures.

Suggested Procedure:

Step 1. Review briefly what was accomplished in last week's discussion.

Step 2. Have special talks given (see Lesson 39 for suggested assignments).

Step 3. If the needed information is not given in the special talks, the class may read silently the facts of Chapter XIX which supply needed information, or the class leader may supply the information by lecture. If the lecture method is used, it should be accompanied by an outline on the blackboard and students should be invited to interrupt with questions and comments at any point in the lecture. As this lesson serves only as a general survey of L. D. S. Scriptures, neither the class nor the instructor should become lost in detailed explanations. The lecture or discussion should bring out the following:

1. What scripture is and the process by which a book of scripture comes to be published and accepted.
2. The Story of the L. D. S. Attitude toward the Bible with a brief statement concerning Joseph Smith's Bible Revision.
3. The contributions in general of the *Book of Mormon* with emphasis on:
 - a. Evidence that Jesus is the Christ.
 - b. Explanation of the plan of salvation.
 - c. The Ordinances of the Gospel.
4. The Historical Background of the *Doctrine and Covenants*.
5. The origin of the Book of Moses and its contributions to our knowledge of:
 - a. Early man and the Gospel.
 - b. History of Priesthood.
 - c. Knowledge of the Fall and the Atonement.
- d. Knowledge of pre-earth life.
6. Origin of the Book of Abraham and its contributions to a knowledge of
 - a. Pre-earth life.
 - b. History of Priesthood.
 - c. Life of Abraham.

7. Story of the formation of the *Pearl of Great Price*.

Step 4. Assignments. The next two class hours will be devoted to the subject, "The Second Coming of Christ." The following assignments are suggested.

- A. Ask the class the question, "Will Christ come again to live with us in the flesh as a resurrected being?" "On what do you base your claim?" Have the class members search for scripture to support the position they have taken.
- B. Special Assignments.
 1. A five minute talk, "The early Christian hope of a second coming of Jesus." References, *The Gospel Message*, pp. 137-141; *Ready References*: Topic, The Second Coming of Christ."
 2. A five minute talk, "The Millennium." References: *Articles of Faith*, pp. 368-371; Smith, *The Way To Perfection*," pp. 348-355.

THE SECOND COMING OF CHRIST

Lesson 41. For November 15, 1942

Text:

The Gospel Message, chapter XX.

Supplementary References:

See footnotes in the Manual, chapter XX for scripture references. These should be carefully read by the instructor.

Objective:

To bring students to an understanding of the scriptures concerning Christ's second coming and to a conviction that the event will surely occur.

Suggested Procedure:

Step 1. The Introduction:

Arouse interest by one of the following methods (or others of your own choosing).

A. Student Problems:

Have students state their own problems concerning a second coming of Christ. They may be aroused to do this by quoting Acts 1:11 and asking, "Have you any questions as to what the angel meant?"

List all the student problems on the blackboard before seeking answers for any of them. Relist to eliminate duplications and to reduce them to a logical order. Then proceed to step 2.

B. A Teachers Outline and Problems.

The teacher may outline the whole problem of the Second Coming of Christ and the problems involved, placing them on the blackboard ahead of regular class time. The group after reading the outline is challenged

sufficiently to search for answers (step 2).

C. Read some startling paragraphs from a current article on the "Second Coming of Jesus," then ask the following questions:

1. What is the L. D. S. attitude toward the second coming?
2. What evidence is there for a "second coming"?
3. What contributions on this subject does Mormonism make?

Step 2. The Research Period:

Students need to search for authentic information on the problems which have been raised. Silent search in the Manual, and the Standard Church works is especially good. The period of silent reading should be short and directed to finding information on specific questions.

As a means of research the special talks should be heard.

Step 3. The Discussion:

Student questions or the teacher's outline should form the basis for a progressive discussion. The discussion should bring out the following:

- a. Old Testament predictions of the "second coming."
- b. What Jesus had to say on the subject.
- c. Early Christian expectation of His coming.
- d. L. D. S. certainty that the event is near.
- e. Events to precede His coming.
- f. Signs by which the event may be known.

The scriptures should be read wherever they contribute to particular problems so that students are taught to properly use books of scripture.

Step 4. The Summary:

Summarize on the blackboard the findings of the period. Make a list of the questions needing further study.

Step 5. The Assignment:

A. Assign individual students to prepare reports on problems not answered during the past period.

B. Assign a panel of four students to question the class concerning their knowledge of the "second coming of Christ." These students may prepare individual lists of questions in advance. (The teacher should also prepare a list of questions to supplement the student questions if necessary.)

THE SECOND COMING OF CHRIST (Cont'd)

Lesson 42. For November 22, 1942

Text:

The Gospel Message, chapter XX.

Supplementary References:

(See *Instructor* material for Lesson 39; also references in footnote of the text.)

Objective:

To give students opportunity to orally discuss the second coming of Christ and to help them to a better understanding of that coming event and its relationship to the problems of life.

Suggested Procedure:

Step 1. The Discussion:

The ground work for this class hour should have been laid during the previous discussion and students should be ready for the carrying out of the assignment which should occupy most of the class time. If the instructor has neglected to make assignments it will be necessary to induce student discussion on the spur of the moment by preparing a list of questions such as the following and by calling on students to rise and treat a particular question.

1. What evidence do we have that Christ will come again to reign personally upon the earth?
2. What events are expected to occur before Christ comes?
3. How will the coming of Christ affect the Church? The world? You individually?
4. Will the earth be destroyed at Christ's coming?
5. What is the millennium?

Step 2. The Summary:

Summarize, with the class, the findings of the past two class periods.

Step 3. Assignments:

The next two lessons will be given to a discussion of the subject, "The Church Program for the material needs of its members."

The following assignments are suggested:

1. Ask the entire class to find answers to the following:
 - a. What have been the actual results of the living of the "Word of Wisdom" by the Mormon people?
 - b. What economic attempts have been made by the Church to eliminate poverty?
 - c. What is the Church doing to educate its people?
2. Assign individual students to the following:

(Continued on page 518)



Advanced Seniors



General Board Committee: Lynn S. Richards, Chairman;
Earl J. Glade, Joseph K. Nicholes

Subject: REVIEW OF THE PRINCIPLES OF THE GOSPEL
For Young Men and Women 17 and 18 Years of Age

LESSONS FOR NOVEMBER, 1942

THE LAW OF RECEIVING

Lesson 38. For November 1, 1942

Text:

Sunday School Lessons (Manual) No. 38.

Problem:

What is the attitude of the Church toward the giving of assistance to those in need?

Supplementary References:

Smith, *Gospel Doctrine*, pp. 294-299;
Smith and Sjodahl, *Doctrine and Covenants Commentary*, pp. 406-411; *Discourses of Brigham Young*, pp. 422, 423; *Doctrine and Covenants* 56:17-20.

Objective:

To understand that the Church is opposed to the outright giving of aid, as it pauperizes the recipient, unless he gives something in exchange for it.

Methodology:

This lesson should be built around the socialized recitation technique. It is recommended that the short debate be presented first, followed by the reading to the class of verses 17-20 of Section 56 of the *Doctrine and Covenants*. The teacher should then allow a discussion of this latter reading, which indicates that the Lord has placed a responsibility upon the "poor" in the Church as well as upon the rich.

Following this discussion, the other assigned reports should be presented, with the teacher skillfully directing the discussion to emphasize the fact that the Gospel insists upon industry and disapproves "idleness" on the part of those able to work. The following questions should prove helpful:

1. What harm can you see in giving a nickle or dime to a "pan-handler" on the street?

2. What evidence can you see about you which indicates that giving of aid without some return for it makes people lazier and more selfish?

3. Why was it necessary to have "make-work" projects in pioneer days, when opportunities were supposed to be so numerous?

4. What was Brigham Young's policy of dealing with those in need?

5. What is the attitude of the Church today toward those who accept forms of governmental relief, because they are unemployed in their former occupations?

6. What fundamental principles of good character can you discover are underlying this attitude of the Church?

Enrichment Material:

(See Brigham Young, *Discourses*, pages 422-423.)

OPEN SUNDAY—REVIEW

(November 8, 1942)

It is suggested that this Sunday School period be utilized for a class testimony meeting. If one or more of the various projects of service suggested in the early portion of this series has been completed, or is now in a process of being completed, the students should be encouraged to relate their personal feelings that have resulted from their unselfish giving. Too often young people are prone to be unresponsive in a regular testimony meeting, because they feel that the older people have an absolute testimony, whereas they are often lacking in the definiteness of their own convictions. However, if given an opportunity for expression, within their own age groups, our young people will prove to have definite loyalties to and convictions about the Gospel. The teacher should plan this review session by briefly stating some of the outstanding principles of the recent lessons, and then express appreciation for membership in the Church and the things it teaches and offers us for our welfare, both here and hereafter. If skillfully done, this introduction should create the proper atmosphere for similar expressions from the class members. Perhaps the use of the word testimony should be avoided, and call it a class-expression period—the result will be the same, and the students will feel less tense.

Assignments For Next Class Session:

1. Have some boy in the class make a report of the ward welfare project in which his quorum is participating, indicating its nature, practicableness and degree of success, and what it is actually contributing toward the Welfare Plan.

2. Have some girl interview the Relief Society president or one of her assistants in charge of the Welfare Work and learn what projects or activities that organization is carrying on within the ward as a part of the Welfare Plan.

3. Arrange to have some fellow report to the class what contributions, either projects or cash, the Melchizedek Priesthood quorums of the ward are making toward the Welfare Plan.

4. Invite a member of the bishopric to attend the class and assist in the discussion of the ward's total activities in relation to the Welfare Plan.

THE WARD WELFARE PLAN

Lesson 39. For November 15, 1942

Text:

Sunday School Lessons (Manual) No. 39.

Problem:

What can I do to become a contributor toward the success of the Ward Welfare Program?

Supplementary References:

J. Reuben Clark, Jr., *Church Welfare Plan*. (Copies of this pamphlet were sent to all Stake Presidencies, and additional copies may be obtained from the General Church Welfare Committee, 312 Union Pacific Building, Salt Lake City, Utah.)

F. Y. Fox, "Backgrounds of the Welfare Program," *Deseret News*, Church Section, September 7, 1940.

Objective:

To lead the students to a thorough understanding of the Ward Welfare Program and stimulate them to participate in its activities.

Methodology:

The part of this lesson that deals with the mechanical set-up of the Welfare Plan as it applies to the ward, should be taught by the teacher. Skillful use of the blackboard, with a diagram (see Manual, page 72) will make the organization inter-relationships more understandable than will the mere use of words to describe it. The teacher should study, interpret and then present the summary of the Manual material to the class. (If the class members are in possession of Manuals, it would be more beneficial to have them keep their Manuals open and perhaps read some of the paragraphs in the class.)

Following this presentation of the governing machinery of the Plan, and its purposes and ideals, the four assignments to accompany this lesson should be presented in the class. These assignments are designed to show what is actually being done in the ward

phase of the Welfare Plan. Following the presentation, opportunity for questions and discussions should be allowed. The following questions are suggestive:

1. What essentially new thing does the Welfare Plan do that the Church had not formerly done in its former aid to the needy?

2. What is the difference between satisfying one's needs and one's wants? What does the Welfare Plan strive to satisfy?

3. In what sense is the Welfare Plan a manifestation of Christianity at its very best?

4. Why should the Church undertake a program of relief when the city, county, state and federal governments had set up relief programs to care for the needy?

5. Explain the relationship of the Relief Society to the Ward Welfare Program.

6. What is the function of the "block teachers" in the Ward Welfare Plan?

7. What is the Welfare Plan doing to provide for recreational needs of your ward members?

8. What is your ward doing to satisfy the basic needs of its members in respect to food, clothing and shelter?

9. How could our Ward Welfare Plan be made more effective?

10. What can our class do to participate in the Welfare Program? (Christmas is not far away. Can we make it a happier period for some underprivileged?)

Assignment For Next Class Session:

1. Have a student investigate and report to the class what projects the stake as a whole is conducting.

2. Have a member of the bishopric, or the ward representative on the Stake Welfare Committee, report what functions the Stake Welfare Committee performs that can not be done by the ward organizations.

3. Appoint a committee to contact the Ward Welfare Director and the Relief Society president to see if there is something that the class can do to assist in the ward's share of the Stake Plan.

THE STAKE WELFARE PLAN

Lesson 40. For November 22, 1942

Text:

Sunday School Lessons (Manual) No. 40.

Problem:

What are the functions of the Stake Welfare Organization?

Supplementary References:

See those listed under Lesson 39 and consult current articles in the *Improvement Era*, *Relief Society Magazine* and the *Deseret News*, Church Section.

Objective:

To lead students to an understanding of the functions of the Stake Welfare Plan and to indicate ways in which they may contribute toward its successful operation.

Methodology:

The suggestions for the class procedure given in the previous lesson should be followed. The outline in page 73 should be studied and made a part of the class recitation period, either by blackboard use or Manuals in the hands of the individual students.

Following the presentation of the two assigned reports for this period, the subject should be thrown open for discussion. Such questions as the following should prove helpful in stimulating and directing the discussion:

1. Explain President Clark's statement, "Obviously, few wards are of a character to be wholly self-contained."
2. What new phase of activity, heretofore not a part of the Church organization, does the Stake Welfare Plan use to accomplish its ends?
3. What are the purposes of the Stake Welfare Committee?
4. What does the Stake Welfare Plan accomplish that the wards themselves could not do?
5. What influence have defense and the ward had on the working of the Welfare Plan in your stake?
6. What part of the total accomplishments of the Stake Welfare Program are the result of the work of your ward?
7. What could your ward do to more effectively assist in the Stake Welfare Program?
8. To date, what has your Stake Welfare Program actually accomplished?
9. What can our class do to be of assistance in contributing to the Stake Welfare Plan? (Is there something that we, as a class, might do, to contribute toward a happier Christmas of someone in another portion of the Stake? Could we co-operate with another class in a neighboring ward to achieve some unit of accomplishment in the total program of the Welfare Plan? A committee of students might be appointed to investigate the possibilities?)

Assignment For Next Class Session:

1. Have a student confer with someone in your ward or stake who has had some experience with a regional division of the Welfare Program and report to the class the functions that this body has in relation to the Stake and General Church Welfare Program.

2. Have someone in the ward (a Relief Society officer or a Ward Welfare Committeemen) report on the functions of the General Church Welfare Committee, and the relation of the Stake and Ward units.

THE GENERAL CHURCH WELFARE COMMITTEE

Lesson 41. For November 29, 1942

Text:

Sunday School Lessons (Manual) No. 41.

Problem:

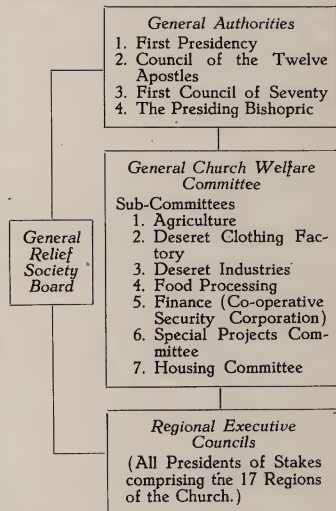
What are the functions of the General Church Welfare Committee and how can we as individuals contribute to its success?

Supplementary References:

See the references listed in Lesson 39, and consult current articles in the *Improvement Era*, *Relief Society Magazine* and the *Deseret News*, Church Section.

Objective:

To understand the functions of the General Church Welfare Committee and to stimulate the individual students to support the Welfare Program in its entirety.

**Methodology:**

As was the case with the two previous les-

sons, the teacher must assume the burden of presenting the information concerning the nature and function of the General Church Welfare Committee. The accompanying chart will give an insight into the mechanical set-up of this directing and supervisory portion of the Welfare Plan.

Following the presentation of this technical information, the two reports assigned for this session should be given after which the teacher should stress the following topics, the subject matter of which is presented on pages 74-76 of the class Manual:

1. Ultimate aims of the Welfare Plan.
2. Non-interference with private enterprise.
3. Absence of politics from the Plan.
4. The effectiveness of the Plan.
5. The relationship between true spirituality and the Plan.

Questions and Problems For

Class Discussions:

1. Explain President Clark's statement, "It was recognized from the outset that the measure taken to meet this task would not be cures but palliatives. . ."
2. Should a Latter-day Saint accept government relief, in the form of relief or WPA projects?
3. What is meant by "collectivism?" Discuss the difference between "collectivism" and the Welfare Plan.

4. About forty volunteer experts function on the General Committees, assisted by about 14,000 other volunteer workers in the regions, wards and stakes, as well as about 100,000 Relief Society workers. What forces make these volunteer workers sacrifice their time and means to further this cause?

5. What are the functions of the various General Committees of the Church Welfare Plan?

6. What functions do you see that the Regional Councils attend to that are vital for the proper functioning of the plan?

Enrichment Material:

True Charity

I gave a beggar from my little store
Of well earned gold. He spent the shining ore
And came again, and yet again, still cold and hungry, as before.

I gave a thought, and through that thought
of mine
He found himself, the man, supreme, divine!
Fed, clothed, and crowned with blessings manifold and now he begs no more.

—Ella Wheeler Wilcox

Assignment For the Next Class Session:

The following lesson is a review lesson, the purpose of which is to see the Welfare Plan as a whole unit. See the suggestions under Lesson 42 in the October *Instructor*.

The Gospel Message (Continued from page 514)

- a. A five minute talk, "The United Order." References: *The Gospel Message*, pp. 142-143; Berrett, *The Restored Church*, pp. 450-454; *Doctrine and Covenants*, Section 42.
- b. A five minute talk, "The Church Welfare Program." References: *The Gospel Message*, p. 144; Church Pamphlet on the subject.

OPEN SUNDAY

For November 29, 1942

This Sunday is left open in order that classes which are behind the regular schedule due to conferences or other reasons may catch up on the class work. Every effort should be made to keep the class discussions parallel to the dates in *The Instructor* material.

If the class is up-to-date in its lessons we suggest that on this particular Sunday one of the following be carried out:

A. A Review of the past several lessons. (This should be carefully worked out by the teacher in advance and made interesting rather than irksome.)

B. A special lecture on the "Unique features of Mormonism."

C. A showing of a film strip on one of the following:

1. History of the L. D. S. Church.
2. The Church Welfare Program.
3. The Church Health Program.

(Contact your stake leaders about these or other appropriate films.)

D. A testimony meeting. (If this is used students should all be given opportunity to speak, and testimonies should link up with the course of study.)

Assignments:

See previous lesson for suggested assignments. If they have not been previously made check on the progress of the preparation. This will serve as a reminder and insure a good class next week.



Seniors



General Board Committee: M. Lynn Bennion, Chairman; Llewelyn McKay, DeLore Nichols,
A. William Lund, Antone K. Romney

Subject: THE SCRIPTURES OF THE CHURCH: AN APPRECIATION COURSE
For Young Men and Women 15 and 16 Years of Age

LESSONS FOR NOVEMBER, 1942

ANCIENT AND MODERN TEMPLES

Lesson 39. For November 1, 1942

References:

Talmage, James E., *The House of the Lord*; Washburn, J. A., and J. N., *From Eden To Diahman*; all magazines and literature published by the Genealogical Society; Church Histories and Bible Encyclopedias.

Objective:

To acquaint the students with the extent of temple building, and, briefly, the purpose for which they are built.

Suggested Class Activities:

For scripture reading, repeat John 3:16-17.

These silent structures like watches fair,
The temple spires point high in air,
Those spires of love and faith fulfilling
Life's deathless promise joy-instilling.

Remembering the millions who
Have lived and passed from mortal view—
To each of these a boon is given
Bestowed on earth, received in heaven.

Obtain pictures of all Latter-day Saint temples. Seminaries have them. The references above contain most of them. Note the direction each one faces.

Study Helps:

1. Give two purposes of the Tabernacle built by Moses. What became of it? Give its size. Of what was it made?

2. Where was Solomon's Temple? How long were they building it? Perhaps it was one of the most elaborately finished buildings in the world.

3. What is the font for? Where is it located in our temples? Why not put the baptismal font in an upper room instead of the basement?

4. Who destroyed Solomon's Temple?

5. Zerubbabel was one of the leaders of the exiled Jews who returned from the Babylonian captivity. How did his temple differ from Solomon's Temple?

6. Herod's Temple was Zerubbabel's Temple repaired and improved. Why did Herod repair it?

7. Who was Herod the Great?

8. A very noted building now stands on the spot where those ancient temples were built. What is the building?

9. What became of Herod's Temple?

10. Why were there no baptisms for the dead before the time of Christ?

11. What was the purpose of building the Kirtland Temple?

12. What heavenly beings visited this little temple?

13. Who owns the temple and what is it used for now?

14. Why did they not baptize in the Kirtland Temple?

15. A few baptisms for the dead were performed in the Mississippi River before the Nauvoo Temple was completed. What other ordinances were performed in this temple for the first time in this dispensation?

16. What became of the Nauvoo Temple?

17. How does the Salt Lake Temple differ from all other temples?

18. How long were they building the Salt Lake Temple?

19. What three temples were built and dedicated while they were building the Salt Lake Temple?

20. How do the last three temples differ from the earlier temples?

21. In your opinion, which would harmonize best with the Rocky Mountain peaks, temples with towers, or temples with flat roofs?

Illustrative Stories:

Though Nebuchadnezzar destroyed the temple at Jerusalem, the memory of it still lingered in the hearts and minds of the captive Jews in Babylon. When Daniel and his friends prayed, they turned their faces toward the sacred House of the Lord as they remembered it.

A great plague struck the city of Milan. The hospitals were filled with sick and dying. The dead like a stream were dumped into shallow graves, and the highways were crowded with frightened folk fleeing from the dread disease. Two humble priests refused to leave. They frequented the hospi-

tals, the homes of the sick and suffering, ministered comfort to the living and laid the dead away. "This," said one of them, "is where the dead and the living meet on common ground. We mingle with them both and are happy." This is the spirit of the temple work. The living do for the dead what the dead cannot do for themselves.

GENEALOGY

Lesson 40. For November 8, 1942

References:

Washburn, J. A. and J. N., *From Eden To Diahman*.

Objective:

To give the students rather a definite idea of the importance and magnitude of the genealogical work as understood by the Latter-day Saints.

Observation:

The spirit of this work has spread rapidly during recent years. Something about it attracts old and young, rich and poor alike. To hundreds of people, gathering genealogy becomes as fascinating as the most interesting of hobbies to others. The spirit of Elijah in truth, is felt in the world today. The hearts of the children are being turned to their fathers.

Suggested Class Activities:

Scripture Reading: Romans 14:7-9.

Use blackboard to illustrate the development of genealogy through the ages. *From Eden To Diahman* has many helpful suggestions on how to illustrate the topic.

Use all questions connected with the lesson. They will lead into many interesting problems.

Invite an expert genealogical researcher to outline briefly methods of today. Let these explanations be brief and to the point.

You may desire to use two periods on this topic. You will find plenty of interesting material if you get the co-operation of genealogical workers.

Study Helps:

1. Why should ancient peoples have kept genealogical records?
2. How are temple building and gathering genealogies related?
3. How many generations were there from Adam to Shem?
4. Name the patriarchs from Adam to Noah.
5. How long did people live in those days? How do you account for their long lives?

6. Who took Abel's place when he was killed?

7. If Joseph's father and Mary's father were own brothers, what difference would it make in tracing Jesus' ancestry whether we go back on Joseph's or Mary's line?

8. How did Abraham know of his ancestry?

9. Name the sons of Noah. Which one is our ancestor?

10. Name Isaac's sons and tell which is our ancestor?

11. Of Jacob's twelve sons, who was head of our tribe?

12. Who were Ephraim and Manasseh?

13. Which of Jacob's sons are the Jews descended from?

14. What became of the Ten Tribes?

15. How can we belong to the tribe of Ephraim when that tribe was carried away and lost?

16. What country did your ancestors come from?

17. How can we tell which tribe of Israel we belong to?

18. What are the tribes of Israel? How did they come into existence?

19. What tribe does Jesus belong to?

20. Why are the Ten Tribes called the Lost Tribes?

21. What difference does it make whether we belong to any tribe or not?

22. What about the Gentiles and the heathen who are not of Israel at all? What will become of them?

23. Can temple work be done for any one but Israelites?

24. What a lot of interesting questions one can ask, but who will answer all of them?

Illustrative Stories:

For an abundance of stories, see the references given at the beginning of this outline.

Ask your genealogical ward leader. Genealogical magazines and lesson books are replete with them.

In research work there is no place to stop. "All at it, and always at it," was one of Wesley's slogans. He traveled a quarter of a million miles, mostly on horseback, and preached fifteen sermons a week for fifty consecutive years; a total of 39,000 sermons. These are but small items in his accomplishments through his eternal persistence.

DIVINE GUIDANCE

Lesson 41. For November 15, 1942

References:

Lesson Book Third Year, Junior Genealogical Class; *Teaching One Another*, study course for the Senior Genealogical Class, 1939-1940. Any literature published by the genealogical associations.

Objective:

To reinforce young people's faith in genealogical research and temple work, and to indicate the challenge the work offers.

Suggested Class Activities:

Scripture reading this time should be the entire last chapter of Malachi. Memorize verses five and six.

Here again, invited research workers will add interest to the class. They must not use all the time, but supplement the exercises with bits of interesting experience and information.

Exercises of last lesson are equally appropriate for this lesson.

Study Helps:

1. Time and effort will be as necessary in the spirit world as in this life. How long will it take to preach the Gospel in the spirit world to all who have not heard it here?

2. Who will do the preaching?

3. Will all who hear it there accept it?

4. How many people did Sister L. see who were depending on her for help?

5. Genealogical societies and clubs are organized for co-operation in research. Do you think spirit people do the same over there?

6. I wonder, will it be easier to get information and co-operation over there? What do you think?

7. There must be records somewhere according to Revelation 20:12-15. Turn and read this scripture very carefully.

8. Who are included in these records?

9. Who made these records and where are they?

10. In the experiences of A, B, and C, what could have influenced a non-Mormon family to compile and publish a book on genealogy?

11. Do other peoples beside Latter-day Saints gather genealogies? Why?

12. Where do people find genealogies of their families?

13. How can a cemetery be used by a researcher in genealogy?

14. Who blessed and named you as a baby?

15. Who baptized, and who confirmed you a member in the Church?

16. If a boy, who ordained you to the Priesthood? Who ordained him? Can you trace your Priesthood to John the Baptist who was ordained by an angel?

Illustrative Stories:

You are referred again to genealogical magazines, hand books, and lesson outlines for interesting supplemental material. Call on your genealogical ward and stake officers for help.

A round about way up the mountain reveals a narrow ledge projecting out from the surface of the cliff. Travelers for many years

past have ventured out on this narrow projection to write their names and some of their history there. One man must have been very tall, for his name is written high above all the others. Such curious records sometimes supply missing links in genealogies.

Unselfishness is basic in all research. Self-interest is incidental. A Roman officer was sentenced to die for circulating a petition. He asked for mercy until his work was finished. "If the petition is for himself," said the Emperor, "execute him, if for another, free him." It was found to be a plea for mercy for two fellow soldiers who had fallen asleep at their post of duty.

"Why did you take such risks?" a father asked his son who had just rescued two men from drowning. "Did you not know you might lose your own life?" "I was not thinking of myself," the young man replied, "I was thinking only of saving the other men."

An old preacher, bent with years of service to his community, trudged slowly toward the church. "Well, John," said a scoffer, "I suppose you'll get a half-crown for your sermon today." "Nay, nay," replied John, "I'll get a whole crown by and by."

ETERNAL PROGRESSION (Pre-Mortal Life)

Lesson 42. For November 22, 1942

References:

Smith, Joseph Fielding, *The Progress of Man*, chapter 1; Smith, Joseph Fielding, *The Way To Perfection*, chapter 5; Abraham 3:28; Alma 13:2-3; Ephesians 1:4-5, 11, 2:10; *Doctrine and Covenants* 29:31-34, 49:17.

Objective:

To give the young people some rather definite information about what we term *Eternal Progression*.

Observations:

The reasonableness and beauty of the doctrine of Eternal Progression should stimulate faith. There is much confusion and difference of opinion concerning activities of a future life, even when the idea of a continuous life is accepted. Very few indeed think of learning, doing, progressing. Instead of such activity, they think of it as a place or condition of inactivity, rest, idleness, singing, worshipping, in some way that results in selfish satisfaction. To a person who has really done things in this life, such a condition would not be heaven.

Suggested Class Activities:

Scripture Reading: Isaiah 65:20-25. Comment on this scripture. Note that it does not indicate a time of idleness, but of great activity.

Call attention to the fact that God who represents pure love, joy, happiness, has never been idle. His creations are eternal; there is no end. Being like Him, we too must move onward.

For illustration, draw a long line. Divide it into three parts. Let one division represent past spirit life. At birth we pass its bounds into another sphere, represented by the middle space on the line. At death we again pass the boundary line into spirit life again. You might list in the middle, or earth space, the things we do which mark progression here. It is only reasonable to think that activity and progression continues the same in all spheres.

Draw a circle. Show that eternal progression is not a movement round and round, but onward and upward.

School systems represent the eternal upward march. Use the illustration.

There is an abundance of suggestive material in the lesson—expand it.

Study Helps:

1. What does Ether 3:6-16 teach about spirit-life before earth-life?
2. Why can science not tell us about spirit life?
3. If we lived in a spirit world, what did we do? Did we know each other and associate there as we do here?
4. If we knew each other there, why can't we remember about it here?
5. Did we learn things there as we do here? If so, is the knowledge gained there lost, or will we remember some time in the future?
6. Is birth a promotion from life over there? If so, is death a promotion, or a demotion from life here?
7. Does what I did over there affect what I do here?

8. I do not remember what I did over there. Is that an advantage, or a disadvantage, do you think?

9. How is each morning like a new beginning? Yesterday may have been black but today is perfect.

10. List some experiences of this life that you are pretty certain were not experiences of the past life.

11. I am old; you are young. What are my chances compared to your chances?

12. What is "free agency"?

13. What was Satan's plan about letting men choose for themselves?

14. Can men be compelled to be good?

15. What determines whether one is good or bad?

16. What is "good"? What is "evil"?

Illustrative Stories:

Progression cannot stop at any point as long as there is a will to move on. Adverse conditions may end my school days, but not my ability to learn. I alone am master. Napoleon's clock had written on its face, "It does not know how to go back."

A curious little spider inhabits South America. It lives at ease in two worlds. Its home is mostly on land, but it has power to form a film or bubble of air about its body and spend many hours in the water breathing air as securely as it does on land.

Just so man inhabits two worlds. Some have power, through care and effort, to build a protective hedge about themselves in this life so that when they return to spirit life they are better and stronger than when they left it.

In our natural lives there is one great moment which sometimes determines the fate of the future. It is a crucial test. By it we may rise or fall. Joseph in Egypt stood the test; King David missed it and fell.

CHAPEL DEDICATION

BY

DOTT SARTORI



This dream come true, this vaulted spirit form
Now masonry and pine; this edifice
Conceived by men with wisdom to transform
Their hearts' desire through work and sacrifice
Into this soaring arch of light and grace;
This place of peace, of ivory, rose and pearl;
This room of quietude and carven lace,
Of silk and oak a-tremble with the swirl
Of organ strains; this home of sanctity
We dedicate today to be for us
A holy realm of love and harmony,
Prayer and forgiving, an impetus
To find and follow Lehi's iron rod;
This hall of brotherhood; this house of God.



Advanced Juniors



General Board Committee: Junius R. Tribe, Chairman; Wallace F. Bennett,
Wendell J. Ashton, Kenneth S. Bennion

Subject: THE LIFE OF CHRIST
For Boys and Girls 14 Years of Age

CONCERT RECITATION FOR NOVEMBER, 1942

"If any of you lack wisdom let him ask
of God that giveth to all men liberally,
and upbraideth not; and it shall be given
him." (James 1:5.)

LESSONS FOR NOVEMBER, 1942

A BOY IN SEARCH OF TRUTH

Lesson 37. For November 1, 1942

Objective:

To teach that the Restored Church had
its inception in the search for truth of a four-
teen-year-old boy.

References:

See previous lesson in *Instructor* and
Evans, op. cit., pp. 319-329; Tanner, op. cit.,
pp. 2 and 3; and Roberts, op. cit., chap. III.

Organization of Material:

The boys and girls will have heard the
story of the First Vision many times in a
general way. To stimulate their interest in
the subject and to drive it home to them we
shall do well if we relate it to their own ex-
perience. We not only wish them to know
the facts, but also to try to sense and appre-
ciate young Joseph's problem and struggles
preceding his entrance into the Sacred
Grove. This lesson should, therefore, not
deal with the First Vision itself but with con-
ditions and thoughts in Joseph Smith's life
which stimulated his search for truth through
prayer.

I. Our Problems and Their Solution.

We suggest you begin the class with these
two challenging questions placed on the
blackboard in two columns:

Questions and Problems

I Face Today

1. My choice of a vocation.
2. My plans for the summer.
3. Ought I to protect a classmate who has
cheated? etc.

Where I Can Go To Get Help and Advice?

1. Parents.
2. Teachers.
3. Trustworthy friends.
4. My own experience.
5. Magazines, and books.
6. Our Father in Heaven.

Let the students first name a few questions
or problems for the left-hand column. Choose
one of these which seems to be quite com-
mon to all. Ask them then to list in the right-
hand column where they would go to find
help in solving the problem. The teacher
could add a source or two if not suggested
by the student.

Don't solve their problem but with their
plan of action in mind, and reminding them
of Joseph's youth and earnestness, let them
discover his problem and how he utilized the
above sources.

II. Joseph's Problem and Its Solution.

A. Joseph's Problem.

1. What was it specifically?
2. What reasons prevented his join-
ing the Methodist church?
 - a. The Spirit of contention.
 - b. Various interpretations of the
Bible.
 - c. Some doctrines did not appeal
to the Boy Joseph.

Ask the students to read the Manual, Les-
son 37, pp 84 and 85 for an answer. With
the Prophet's question and confusion clearly
before the students then ask them to read
further in the Manual to discover what
sources of information he tapped in his search
for an answer.

B. Sources of Information Sought by Joseph.

1. His parents—in family discussion.
2. Preachers and ministers.
3. A book—the *Bible*.
4. Our Father in Heaven through
prayer.

Enrichment Material:

1. Illustrate how great discoveries have
been made by men and women who hungered
for truth; e.g., Columbus, Galileo, Pasteur,
Madam Curie, and others.
2. John Calvin, the great French-Swiss

reformer, younger contemporary of Martin Luther, strongly influenced the religions of New England. He taught predestination—that the salvation and damnation of men was all prearranged by the Lord even before man's creation.

3. The gloomy picture of man's life on earth taught by both Catholic and most Protestant groups was based on the idea that man inherits sin and evil nature from Adam—an idea which the Restored Church does not accept.

4. Stress the fact that the Protestant churches looked upon the *Bible* as quite a complete guide in matters religious rather than continuous revelation of which the *Bible* is a product.

JOSEPH READS A BOOK

Lesson 38. For November 8 and 15, 1942

Objectives:

(1) To increase the student's understanding of what the *Bible* is, as encouragement to read it and (2) To increase his love and appreciation for it by telling the story of its translations into English and other modern languages.

References:

1 Nephi 13:20-29; Talmage, *Articles of Faith*, chapter 13; Goodspeed, *The Making of the English New Testament*, University of Chicago Press, 1925; Encyclopedias (see *Bible*).

Organization of Material:

In our last lesson we learned that Joseph

Smith's love for the *Bible*, and his habit of reading it, was an important factor in his search for truth. In other words, the *Bible* was closely linked with the Restoration of the Church of Christ. Because of this, and the fact that it is a wonderful book, it is very much worth while to try to acquaint our students with this book.

The *Bible* is not read today as it was in the Prophet's day. Our students in the main lack in understanding and appreciation of this great Book. In this lesson let us try two ways in which to inspire interest in the Book:

- a. By teaching what it is—its unique features.
- b. By teaching how we got the *Bible*—particularly the King James translation which the Prophet read.

Since the subject matter of this lesson is so extensive we recommend, if time permits, that you spend two Sundays in its study. The first Sunday would have objective (1) above as its aim; the second, objective (2).

I. The Nature and Character of the Bible:

How can we best introduce the students to the nature and character of the *Bible* itself? It is so different in structure and content from the average book read today that to contrast it with a well-known book creates interest and is informative. Begin the class period with the request: "Name a book you have all read recently." Then let the students contrast it with the *Bible* in as many ways as possible, as illustrated below:

Treasure Island

1. One book.
2. One Author—Robert Louis Stevenson.
3. Written in a few years time, in the life of one man.
4. A novel written in prose.
5. Originally written in English.
6. A quite modern work.
7. Written to entertain and hold attention.

Bible

1. Many books. (a collection) Old Testament 39, New Testament 27.
2. Many authors: e.g., Amos, Isaiah, Jeremiah, Ezekiel, Paul, etc., and unknown authors.
3. Written over a period of time—centuries.
4. Great variety of content and literary form: History, Letters, Laws, Sermons, Prophecy, Songs, Theology, Narratives, Moral Prayers, Teachings, Proverbs, Poetry, Parables, Prose, Psalms, Debate.
5. A translation work—Old Testament from Hebrew; New Testament from Greek mostly.
6. An ancient work.
7. Written to inspire noble living and faith in God.

The Manual on pages 87 and 88, column 1, will give students some information with which to characterize the *Bible*.

The religious purpose and intent of the *Bible* and all Scripture.

The *Bible* is essentially a religious book. Boys and girls should have this fact called to their attention, and not be led to believe the *Bible* to be a textbook in astronomy, geology, biology, or any other science. Each story, parable, sermon, and proverb in the Book has as an aim to teach men faith in God and how to deal justly with their fellow men.

Note: I Nephi 6:3-6; II Nephi 33; The Good Samaritan.

In what terms did Jesus define neighbor—geographical, engineering, biological or spiritual? (See Luke 10:25-37.)

II. How Joseph Smith Got the King James Translation of the Bible.

Present in the Prophet's home was a King James Translation of the *Bible*. It is the translation he knew, quoted, and loved. Where did it come from? What price was paid to translate the *Bible* in the modern languages of the people? This is a lesson which should create much interest, it is so rich in historical material.

A. The original languages of the *Bible* were:

Old Testament—Hebrew.

New Testament—Greek (except possibly Matthew).

B. Significant Translations:

1. German by Martin Luther.

2. English by Nicholas Hereford and John Wycliffe, John Tyndale, The King James Version. Others since then.

Tyndale's translation became the foundation work on which the King James Translation was based. His work was most heroic and makes a great story. (Look it up in *Goodspeed* or in a large *Encyclopedia*.)

Enrichment Material:

1. Our students should learn a few things about the *Bible* and from its contents. If sufficient interest has been aroused, they might be very pleased to learn or do some of the following things:

- The names of the Books of the Old Testament and the New Testament.
- The names of the Prophets of the Old Testament.
- The names of the Gospels.
- The names of the Epistles of Paul.
- Memorize one of the following:

- The Ten Commandments (Exodus 20:3-17).
- The Beatitudes (Matthew 5:3-10).
- The first and second commandments (Matthew 22:37-40).
- A parable (See Luke).
- The Lord's Prayer (Matthew 6:9-13).
- The 23rd Psalm.
- Learn a story to retell.
 - Ruth.
 - Esther.
 - Joseph.

2. The teacher might choose some beloved incidents or passages which illustrate the different types of subject matter in the *Bible*.

THE HEAVENS ARE OPENED

Lesson 39. For November 22, 1942

Objective:

To teach the important part prayer played in the Restoration of the Church of Christ, and that it may assume an important role in the life of boys and girls today.

References:

Extracts from the History of Joseph Smith in *Pearl of Great Price*; Smith, Joseph Fielding, *Essentials in Church History*, pp. 42-48.

Topics For Two-and-One-Half

Minute Talks:

1. The question which Joseph Smith asked the Lord in the Sacred Grove in the early spring of 1820.

2. "Why I believe our Father in Heaven answered Joseph Smith's Prayer."

Organization of Material:

We wish to help our students enlarge their appreciation of the significance of the Restoration and also to feel and think themselves into the position of the boy Joseph that they may learn thereby to pray in faith and in the most acceptable way. In other words, this lesson is a lesson on prayer in which we first study the prayer of the Prophet and then, through that study, learn how we too should pray.

I. The First Vision in the Sacred Grove:

A. Conditions and events.

Begin the lesson by placing some concrete questions on the board regarding this topic and then have the students read the Manual in class for answers.

Suggestive Questions:

- How old was Joseph when he went into the Sacred Grove to pray? (14 years and a few months.)
- Where is the Grove? (Near Palmyra, New York.)

3. When was it? (Early spring of 1820.)
4. What time in the day or night did he go? (Morning of a clear spring day.)
5. Who was with him? (No one.)
- B. What did Joseph learn through the First Vision?

Challenge the class with this question. Then show them where to read in the Manual to find an answer.

Suggestive Answers:

1. That the Lord answers prayers—that he, Joseph, could go again and again to Him in the future.
2. That our Father in Heaven is a real person in whose glorified image man is made.
3. That Jesus is the Christ, the Son of God and like unto the Father.
4. That the true Church of Christ was not on the earth in 1820.
5. That he should join no Church, but wait until further instructed.

Men had believed in prayer before; men had been inspired of the Lord the World over in times past; (see Alma 29:1-8) but never before in recorded history, and least of all in recent times, had a boy beheld a vision of the Father and Son. Direct revelation from heaven was no more just Biblical history, but a real experience of a young boy; and thus it became the foundation of the Restored Church of Christ.

II. Why the Prophet's Prayer Was Answered:

Sometimes we think that answers to prayer depend solely on the Lord, if He will. From one point of view this is true, yet the experience of the Prophet teaches beautifully what our part is in prayer. For an explanation have the students read the Manual, page 91.

III. Our Prayer Life.

With the story of Joseph Smith's experiences in prayer before the class we can well ask about our own prayer life.

Questions:

1. For what do we pray?
2. Wherein do we need the Father's help?
3. How can our prayers best be answered?
 - a. Pray for good things—not just to satisfy selfish desires.
 - b. Pray in faith and humility.
 - c. Do all we can ourselves—don't leave all the work up to our Father in Heaven.
 - d. Let His will, not ours, be done.

Experiences With Prayer:

1. In our families.
2. In teacher's life.

3. In student's life.

Enrichment Material:

Joseph Smith's Courage, Faith, and Maturity are well illustrated in the story about his bone operation in Smith, *Essentials in Church History*, chapter 6.

On prayer read: Matthew 5:6 and 7:7, and *Doctrine and Covenants* 6:7.

JOSEPH SMITH IN TRAINING

Lesson 40. For November 29, 1942

Objective:

To teach that to be helpful workers in the Church of Christ we must prepare ourselves, even as Joseph Smith did.

References:

Extracts from the *History of Joseph Smith, Pearl of Great Price; Doctrine and Covenants; Book of Mormon*: Baptism: Mosiah 18:8-16 and Moroni 6; Sacrament: Moroni 4 and 5, III Nephi 18; name of the Church: III Nephi 27; Restoration of the Priesthood, Aaronic: *Doctrine and Covenants* 13; Melchizedek: *Doctrine and Covenants* 27:12-13.

Organization of Material:

We wish in this lesson not simply to retell the events of 1820 to 1830 but to reveal them as happenings which laid the foundation for the Restoration of the Church of Jesus Christ. And, as a part of that foundation, prepared the Prophet Joseph to do the great work he later accomplished.

The Lord, Himself, restored the Church. But in doing so, He used men to help Him. Let us, therefore, reveal in this lesson the very real part Joseph Smith played in the Restoration. Help the students see the Prophet's growth through his own efforts and under the blessings of heaven.

This lesson covers the years of 1820 to 1830 during which time Joseph Smith was prepared to help in the Restoration in at least four important ways. Challenge the students to answer the questions in the Manual at the bottom of page 92. The answers can be found in the Manual, Lesson 40. They are highly significant in the history of the Restoration.

I. Moroni—Joseph Smith's Teacher.

- a. Who was Moroni?
- b. On what occasions did he teach the young Joseph?
- c. What did Joseph Smith learn and receive from Moroni?

(Continued on page 530)



Juniors ~



General Board Committee: Junius R. Tribe, Wallace F. Bennett,
Wendell J. Ashton, Kenneth S. Bennion

Subject: **THE RESTORED CHURCH**
For Boys and Girls 12 and 13 Years of Age

LESSONS FOR NOVEMBER, 1942

FIVE HUNDRED MORMONS JOIN THE ARMY

Lesson 41. For November 1, 1942

Objective:

One should always be willing to do something for his country, especially in times of trouble.

This is really a spiritual theme, for the Gospel tells us to be patriotic. One way in which this thought is put in our sacred books is: "Let no man break the laws of the land."

When, during the war with Mexico, our country needed men to fill the army, more than five hundred volunteered, although at a very great sacrifice. And they made one of the most notable marches in the history of the United States.

What other ways are there in which one can serve his country? This and other questions of a similar import ought to be asked of the class, to draw out their patriotism and loyalty.

Readings:

The Manual and this material, of course, and then such other references as may give the necessary details. The general works already mentioned will serve the purpose, unless such a work as Tyler's *Mormon Battalion* can be procured, which gives the narrative in detail and from the point of view of one who took part in it.

Outline of Material:

- I. Captain James Allen:
 - a. Who he was
 - b. On a visit to the Mormons
 - c. His errand
 - d. Results of his invitation
- II. Why the Battalion:
 - a. The common belief
 - b. Handicaps to the Saints
 - c. Benefits to them
 - d. President Polk's motive
 - e. How it helped our people
 - f. General intelligence of men
- III. The March of the Battalion:
 - a. Two parts of the march:
 1. To Pueblo
 2. To the West Coast
 - b. Hardships endured

IV. An Incident:

- a. At Copper Mines
- b. The two trails
- c. A prayer by the men
- d. The answer
- e. What might have happened

Suggestions:

1. Ask one or more of the boys in the class to find out the meaning of some terms used to designate soldiers: general, lieutenant-general, colonel, captain, corporal, and so on. This might include, also, such terms as battalion, company, and so on. In view of the fact that we are now in a world war (1942), the boys will like this request for information.

2. Ask one or more members of your class to make a map of the march of the battalion from Leavenworth to San Diego. Or there may be one who is good at map-drawing. Pueblo is in Colorado, and San Diego is in Southern California. Which direction is the Salt Lake Valley from this line of march?

3. What significance is there in the fact that every man in the Mormon Battalion could sign his name, while only two out of three Missouri soldiers could do so? It was from Missouri, as you will remember, that the Saints were driven seven years before this.

Lesson Enrichment:

When the soldiers left the settlements, President Young told them that they would not have to fight. It was a prophecy, and it was fulfilled. At the time of its utterance it was unlikely that there would be no fighting for the Battalion.

Also he told them that they should observe the teachings of the Gospel—pray, be honest and trustworthy, and keep every commandment.

THE PIONEER COMPANY

Lesson 42. For November 8, 1942

Objective:

Whenever we have a job that requires extra courage and fortitude, we should perform it without complaint.

To bring out the qualities required in this march of eleven hundred miles, we must dig

into the situation somewhat. What sort of country were these people to cover? How were they prepared for the journey? Whom and what did they expect to encounter on the way? Did they know where they were going? What sort of place could they expect to find? How did they travel?

Readings:

After studying the Manual and these notes, the teacher would do well to read some more extended work, such as have been named over and over again in this course.

A few years ago the *Salt Lake Tribune* published a day-by-day account of the journey of the pioneers, to be pasted in a scrap book. It was prepared by Andrew Jenson, Assistant Church Historian. With these articles appeared the picture of each of the pioneers, with an account of his life.

Now, since persons are always more interesting to young people than ideas, these brief biographies might very well form the basis of class work.

Outline of Material:

- I. Preparation for the Journey:
 - a. On making journeys in general
 - b. What they needed:
 1. Animals—what kind?
 2. Vehicles—what sort?
 3. Provisions
- II. The Journey:
 - a. This journey as compared with others
 - b. Agreeable features
 - c. Disagreeable features
 - d. Kind of roads
 - e. What about the Oregon Trail
- III. In the New Home:
 - a. General appearance
 - b. Time of entrance
 - c. Account by Orson Pratt
- IV. How Many Entered the Valley—and Who:
 - a. The original number
 - b. Company diminished by how many?
 - c. Company increased—by whom?
- V. Exploration and Return:
 - a. Points explored
 - b. By whom explored
 - c. Fun?
 - d. The first Sunday in the valley

Questions:

1. What would a boy like on this journey? (There were various animals, including the buffalo, the prairie dog, the wolf. Just how would one shoot down a buffalo? What about the old forts along the way? How would the animals be driven, which were used in pulling the wagons?)
2. What would a girl have to do on this journey? Would she get as much fun out of it as a boy of her age? How many women started out with the company?

Suggestions:

Have two members of the class draw maps—one of the Oregon Trail from Independence, Missouri, to the Western part of what is now the United States, and the other of the Mormon Trail, making note of the points where they touch each other.

Why did the pioneers not want to take the Oregon Trail all the way from the Missouri to the Salt Lake Valley or thereabouts? There was a good reason.

Just how serious was this pioneer journey? What were the men expected to do? Was it serious enough to pray about?

STREAMING INTO THE VALLEY

Lesson 43. For November 15, 1942

Objective:

In building anything one must be careful to do so in such a way as to insure its permanence

In settling the "valleys of the mountains" the Latter-day Saints were undertaking to build a commonwealth from the ground up, as we say.

What had they to begin with? (Manpower) What things did they bring with them from the East? (Tools and ideas)

Could your pupils discuss the way in which the pioneers would have to go about the task of building up a commonwealth? Political government? What kind? Where would they get the pattern? Buildings? What would be needed first? Agriculture and manufacturing?

Readings:

The Manual; this material in *The Instructor*. Then such matter as will concentrate on the subject in hand, such as *The Story of Utah*, (Evans), now used as a text in the junior high schools of Utah, Chapter Four. This gathers all the material necessary in a single section. In other works the matter is scattered and will have to be collected by the teacher.

Outline of Material:

- I. Another Company Enters the Valley.
 - a. Size of this company
 - b. Some of those in it
 - c. Population now in the valley
- II. That First Winter:
 - a. The city already surveyed
 - b. The fort
 - c. Occupations of the people
- III. Other Companies:
 - a. Return of First Presidency's Company
 - b. Size of it
- IV. The Battalion again:
 - a. What happened to the Battalion—review.

- b. Some of the Battalion enter the valley
- c. What they did
- V. A Narrow Escape:
 - a. Situation in spring of 1848
 - b. Crickets arrive in swarms
 - c. Effect on the settlers
 - d. What they did
 - e. The sea gulls
 - f. The "Remnants" on the Mississippi
- VI. The Handcart Companies:
 - a. Description of a handcart
 - b. How money was raised for journey
 - c. Story of the handcart groups

Suggestions:

1. While this lesson is no longer than any of the others, still it is more heavily packed with matter, though the material comes naturally under the title.

In order, therefore, to make a single impression on the individuals in the class, it may be necessary for the teacher to make a choice of the points to be included in the lesson. This may be done in one of two ways:

First, the objective may be used as a core of the lesson, the material chosen accordingly from the matter presented in the lesson.

Or, second, some of the sections that are more closely related may be picked out of the lesson, and such other details added as may have been learned from other sources.

2. As in previous cases, someone in the class may be chosen to make a rough map of the valley, into which these immigrants came. Other valleys will have to be put in, north and south—the Weber valley, the Provo valley, and so on, to suit the situation.

Application:

As the building of a commonwealth should be on a sound basis, so, too, should the building of a character.

What qualities are necessary in a good character? Name them, and have someone write them on the blackboard. Have the class tell why a certain quality chosen should be included in the list.

What opportunities are open for the development of the characteristics named in this particular community? Must there be some great or spectacular occasion for the exhibition of certain traits? Why?

THE NEW HOME

Lesson 44. For November 22, 1942

Objective:

To explore is usually great fun, because it opens up new things to learn; but exploration need not be confined to the physical or the geographical

The "application" later on in this lesson will return to this objective. So watch for it.

Readings:

After reading the Manual and this material the teacher should read some general history of the Church or the history of Utah. Some of these have been mentioned in this course at various points. There is too much material on this phase of Church history to allow of very wide reading, and so there must be careful selection of material of interest to the class.

Outline of Material:

- I. Exploration and Settlement:
 - a. Salt Lake Valley
 - b. Overflow into:
 - 1. Tooele Valley
 - 2. Weber Valley
 - 3. Utah Valley
- II. Going Northward:
 - a. The Weber Valley
 - b. Time, conditions
 - c. Former settlers
 - d. New settlers
- III. Going South:
 - a. Provo Valley
 - b. San Bernardino Valley
 - c. Sanpete Valley
- IV. Going East and West:
 - a. Tooele Valley—west
 - b. Story of Jacob Hamblin
 - c. Nevada
- V. A Great Story:
 - a. Indians
 - b. Hamblin
 - c. Fame with the natives

Lesson Development:

What point of contact can you get for this lesson presentation? How many of your class have ever helped to make a new home, with their parents?

How did they feel? What did they do first, next, and so on till they were established?

Perhaps the material here is too varied and abundant. If so, the teacher should make whatever new organization he may think best. Would it be feasible to concentrate on the one settlement nearest to your home, after touching on the matter of settlement in a general way?

Or would you like to center interest in the story about Jacob Hamblin, bringing in such settlement matters as are germane to the subject? You might thus cover the lesson in another way than that presented here.

MEN SHOULD NOT LIVE BY BREAD ALONE

Lesson 45. For November 29, 1942

Objective:

"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

Here is a lesson that is spiritual rather than material, as some of the preceding lessons have been, and no effort will be necessary to turn it against the material presented.

Readings:

The Manual and this material; then such general treatises as have already been mentioned in this course.

In addition Talmage's *House of the Lord* and Lundwall's *Temples of the Most High*, might be consulted with profit.

Outline of Material:

- I. There's A Difference In People:
 - a. People who seek wealth
 - b. People who seek higher things
 - c. Work, play, worship
- II. On the Plains and in Utah:
 - a. Work
 - b. Play
 - c. Worship
- III. Meetinghouses, Temples, Theaters:
 - a. The first public building
 - b. The Salt Lake Theater
 - c. The Salt Lake Tabernacle
 1. The building
 2. The organ
 3. The choir

IV. Temples:

- a. Early temples
- b. Temples in Utah

V. Missions and Missionaries:

- a. First missionaries out of the valley
- b. Leaders of these

VI. Ways of Spreading Truth:

- a. Through missionaries
- b. Through neighbors
- c. Through living our religion

Questions:

Which activities in the lives of your class come under the headings of work, play, and worship? Set these down on the blackboard as they are mentioned by your pupils.

Do the same with the activities of a community, such as that which we have been studying

These, with love, are the things we live by.

Lesson Enrichment:

What did Carlyle mean when he said, "Blessed is he who has found his work"?

What did Jesus mean when He said that "man shall not live by bread alone"?

Explain the old adage, "All work and no play makes Jack a dull boy."

Advanced Juniors (Continued from page 526)

II. The Translation of the *Book of Mormon*—as preparation for the Restoration.

- a. What did Joseph learn through the translation of the *Book of Mormon*?
 1. How to be receptive to the Spirit of God.
 2. That he too must work and think to establish the Church of Christ. (*Doctrine and Covenants* 9:1-10)
 3. Many precious truths about the Gospel and Church of Christ. (See passages under References at the beginning of the lesson.)

III. The Restoration of the Priesthood.

- a. Time and Place and Conditions.
- b. The restoration of the Priesthood preceded the restoration of the Church. (Ask your deacons why. Their answers should be that the ordinances of the Gospel: e.g., baptism, and the gift of the Holy Ghost are without value and efficacy unless administered by one holding the Priesthood.)

IV. Joseph Smith's Friends and First Converts.

- a. Who were they?
- b. Why did he need them?

V. My Preparation For Church Service.

Having discussed Joseph Smith's preparation for service in the Church, ask the students to state ways in which they may qualify as Church workers. Emphasize the service rather than position, or some might aspire to be prophets.

Suggestions:

(1) Clean living; (2) Prayer; (3) Humility, teachability; (4) Performance of duties in the Priesthood and auxiliaries; (5) Being thoughtful and helpful toward others; (6) Dependability; (7) Education; (8) Honesty, integrity.

Enrichment Material:

Illustrate how men are prepared for service in the work of the Lord by using such examples as Moses, Paul, Brigham Young, Jesus.

Applications:

Now that Joseph Smith had undergone a period of training and had received the Priesthood, he was prepared to be instrumental in ushering in the Restoration of the true Church of Christ. Our remaining lessons will deal with that great event and its results.



Second Intermediate



General Board Committee: Gordon B. Hinckley, Chairman;
Marion G. Merkley, Archibald F. Bennett

Subject: OLD TESTAMENT STORIES
For Boys and Girls 10 and 11 Years of Age

LESSONS FOR NOVEMBER, 1942

SAMUEL, THE LAMANITE

Lesson 41. For November 1, 1942

Objective:

Generally, to point out that the Lord always warns His people before allowing destruction to come upon them; specifically to acquaint the students with the remarkable and detail prophecies of Samuel.

Point of Contact:

Suppose your mother warned you against playing on a ladder or doing some other dangerous thing. In spite of this warning, you went ahead, and then met with a serious accident. You would be left without excuse, would you not? Some such story as this, built up with a little more detail, will serve to introduce discussion of this lesson.

Teaching Suggestions:

As set forth in its flyleaf, the *Book of Mormon* is a witness for Christ. This was the primary object of its preparation and coming forth, and this fact should not be lost sight of even in teaching children of the age of this class. The story of Samuel then becomes of prime importance, since it is the final step before the great climax of the book.

The prophecies of Samuel are of value in the detail with which they outline the events that were to follow, and the students should be made thoroughly familiar with these details as background for forthcoming lessons. But in a larger sense this story has a wider significance worthy of emphasis. It illustrates the mercy of our Father in Heaven in warning and pleading with His children to forsake their sins and turn to Him before destruction comes upon them. The lesson may be greatly enriched by building on this thought.

During the past year and so far in this course we have learned of prophets sent by the Lord to warn His people. The Old Testament abounds with instances, and so does the *Book of Mormon*. The situation also should be brought down to our time and into the lives of the students. Certain prophecies regarding the land of America appear particularly striking at this time; we have been warned in unmistakable terms that we must

serve the Lord if we are to be preserved. Likewise, the authorities of the Church are constantly advising us to heed its teachings, lest we come to a day of sorrowful reckoning and we be left without excuse.

Desired Outcome:

A finer appreciation of the significance of prophecy and the mercy of the Lord; an increased desire to live by the standards of the Church.

THE FIRST CHRISTMAS IN THE NEW WORLD

Lesson 42. For November 8, 1942

Objective:

To acquaint the students with the remarkable events which took place in the New World in connection with the birth of the Savior, and also to show that the Lord causes that the words of His prophets do not go unfulfilled.

Point of Contact:

Call upon some of the students to recount the events connected with the birth of the Savior in Bethlehem. A Christmas carol, such as "Far, Far Away On Judea's Plains," might be sung.

Teaching Suggestions:

The Latter-day Saints have a distinctive story to tell regarding the birth of Jesus, which gives further confirmation of the reality of that truly significant event. Every Latter-day Saint should be thoroughly familiar with it, and the prophecies of Samuel leading up to it. Emphasis should be given to the faith of the few Nephites who believed and to the remarkable assurance which came to Nephi when the voice of the Savior was heard speaking out of the heavens.

In a further sense this event is the fulfillment of the words of many of the prophets about whom we have studied for the past two years, as indicated by the words of the Savior printed in bold face type at the head of the lesson.

Enrichment:

By way of review and also as enrichment toward the objective ask the class to name while you list on the board, all of the proph-

ets they can think of who predicted the birth of the Savior. Those of the Old Testament might be listed in one column and those of the *Book of Mormon* in another.

Desired Outcome:

Increased assurance that the birth of the Savior was a reality, and increased faith in the leaders of the Church as prophets of our day whose counsel is deserving of attention.

THE COMING OF THE SAVIOR TO THE NEPHITES

Lesson 43. For November 15, 1942

Objective:

To acquaint the students with events connected with the visit of the Savior among the Nephites, and also to show that the words of the Lord's prophets are fulfilled.

Point of Contact:

Ask some of the students to review events connected with the crucifixion and resurrection of the Savior.

Review the predictions of Samuel regarding the things that should take place in the New World at the death of the Savior.

Teaching Suggestions:

The description of the destruction of the land and the wicked at this time is one of the most graphic in literature. Students should be made acquainted with the details of this event without dwelling at length on their horror. It should be considered as a fulfillment of prophecy, something about which the wicked had been amply warned and which they might have escaped if only they had repented of their sins and lived in righteousness.

As is too often the case, even in our time, they cried to the Lord in their hour of sorrow when it was too late. It should be made clear that now is the time to repent and resolve to live better, not in a day of extremity when the die has been cast.

This event again becomes a remarkable fulfillment of prophecy, and should be given consideration in that light.

Enrichment:

On other occasions the wicked have been destroyed, and prophecy speaks of a time when destruction shall again come to the unrighteous. The scriptures, including modern revelation, are replete with references to the sorrows that shall overwhelm the earth in the last days before the coming of the Lord. These should not be strongly painted in their negative sense, but the assurance of protection and peace for the righteous should be stressed. Even though the righteous also

may have to endure sorrow and fearful things, they are promised rich blessings. It was so with the faithful Nephites. They too must have feared and trembled in the terrible things that went on about them, but their reward in the visit and favor of the Savior was beyond price.

Desired Outcome:

Strengthened testimony in the reality of the Savior, and a greater desire to live as the Lord would have us live in order to be more worthy of His protection and blessings.

CHRIST'S TEACHINGS TO THE NEPHITES

Lesson 44. For November 22, 1942

Objective:

To encourage the students to live up to the precepts taught by the Savior in His visit among the Nephites.

Point of Contact:

Let members of the class briefly tell what they can of Jesus' teachings, His healings, and His blessings of the little children during His ministry in Palestine.

Teaching Suggestions:

There is material here for a number of lessons, but space and time demand that it be condensed. Effort should be made, however, to make it concrete, even though time permits dealing with only a portion of the material.

Consider each of the Beatitudes, as these teachings were given the Nephites, in relation to the lives of the students, drawing upon their everyday experiences for examples. They should be made to feel that these principles are as fundamental in our time and in our lives as they were when first given. Emphasis should also be given to the fact that whoever follows these teachings gains an inner peace, the respect of good people and the love of the Lord.

Desired Outcome:

An increased appreciation of the significance of the Beatitudes, and a consequent desire to strive to live up to them.

CHRIST AMONG THE NEPHITES

Lesson 45. For November 29, 1942

Objective:

To show that by following the teachings of the Savior and cultivating the Spirit of God in our hearts, we can find true and lasting happiness.

(Continued on page 534)



First Intermediate



General Board Committee: Charles J. Ross, Chairman; Edith Ryberg, Albert Hamer Reiser

Subject: CHILDREN'S CHURCH HISTORY
For Boys and Girls 8 and 9 Years of Age

LESSONS FOR NOVEMBER, 1942

YOU, YOUR FAMILY, AND THE PIONEERS

Lesson 41. For November 1, 1942

If the plan for the presentation of last week's lesson is followed, this lesson can be an interesting continuation of the preceding one.

Give each child a chance to tell about his ancestors. If any help is needed to get the idea started, have the class read the lesson in the Manual. Then encourage the children to tell their own stories.

Help the children to place their ancestors in time in relation to the events and people suggested in the review section of this lesson in the Manual. In the course of doing this many interesting points should develop.

Use the review opportunity which this lesson affords by talking about the events in Church and pioneer history in relation to the ancestors of the children as contemporaries.

This lesson offers a good chance to lead the children to express warm gratitude to their ancestors for being brave enough to join the Church and make it possible for the children to be Latter-day Saints.

The next lesson is an appropriate sequel to this thought.

HOW TO HONOR THE PIONEERS

Lesson 42. For November 8, 1942

To help the children discover their oneness of purpose and duty with the pioneers and to cause them to be eager and enthusiastic to do their part is the purpose of this lesson.

From the lesson Manual make a list of the interests of the pioneers which are also our interests today. This will include enthusiasm for the Gospel, missionary work, temple work, increasing our knowledge about Jesus and His work. "By their fruits ye shall know them."

This latter point is the one to stress. If we are worthy of our pioneer forefathers, we will show it by what we say and by what we do. The teacher can bring out this point clearly by reviewing the admirable qualities of the pioneers and by helping the children

to discover what they can do to be like the pioneers in these particulars. This will include the importance of having faith, of believing in Joseph Smith, of being brave, honest, kind, unselfish, doing missionary work, paying tithing, keeping minds and bodies clean, observing the Sabbath day and otherwise keeping the commandments of the Lord.

Impress upon the children that they have a responsibility every day to be good and to do right so that wherever they are they will be worthy of the good example set for them by the pioneers and by other faithful members of the Church.

Follow this point with the good news that if they try and live worthily they can have help of the Lord and the companionship of the Holy Ghost. That is the subject of the next lesson.

It will help you to impress this lesson, if you will arrange good opportunity to read the Manual. It may be read aloud or in a period of silent reading.

A GREAT GIFT OF THE GOSPEL

Lesson 43. For November 15, 1942

Stories like those which form the substance of the lesson in the pupils' Manual can be found in large numbers in the literature of the Church. The book, *Charles Coulson Rich*, by John Henry Evans; *The Life and Teachings of Joseph F. Smith*, by Joseph Fielding Smith; *Leaves From My Journal*, Wilford Woodruff; *Autobiography of Parley P. Pratt*; *Jacob Hamblin*, by James A. Little; *Pioneer Stories*, compiled by Preston Nibley, and many others are excellent sources of such stories. Watch the *Instructor* for others.

Telling or reading these stories and letting the children talk about them is a good way to bring out the essential point that we too can have the guidance of the Holy Ghost, if we will live worthily.

"Let the Holy Spirit Guide," page 94, is an excellent song to sing with this lesson. Read the words slowly and meaningfully to the children before they sing the song. Explain the expressions which they may not understand.

It would be well to refer to lesson 7, taught earlier in this course, by way of review and repetition.

ANOTHER GREAT GIFT

Lesson 44. For November 22, 1942

The gift of healing, so prominent among the powers exercised by Jesus, is one of the spiritual gifts enjoyed by the Latter-day Saints. This lesson is intended to give the children the assurance that this great gift is available to them as it has been to the faithful back to the time of Jesus and even into Old Testament times.

Stories from the Old Testament, the healing of Naaman, the leper, the raising of the widow's son by Elijah, the miracles of healing performed by the Savior and examples of the same gift from the experiences of the Latter-day Saints may properly form the body of this lesson.

From a lesson so developed the children should gain a strong assurance that the blessings of the Lord are within their reach today.

Allow the children to read and talk about the lesson in the Manual. Add as many other stories as time will permit.

The books given as references in the preceding lesson are sources of stories for this lesson.

THANKSGIVING

Lesson 45. For November 29, 1942

This lesson offers an excellent opportunity to bring the season of the year, and a review of the course into association as an occasion for simple testimony bearing and thanksgiving.

The two lessons immediately preceding this one offer a good introduction. They lead naturally into this lesson's purpose.

Encourage each child to express himself. Go back over the lessons and use them to suggest to the children what they might talk about.

List on the blackboard the specific things for which the children are thankful.

Suggest that the children write in their books a list of the things for which they are thankful.

Having the children read the Manual at the appropriate time will help them to get started and will help you to get into the lesson itself.

It would be appropriate to sing "Count Your Many Blessings," No. 218.

Second Intermediate (Continued from page 532)

Point of Contact:

Let class members tell how they were baptized and how they received the Holy Ghost. This will open the way for the discussion of Christ's further ministry among the Nephites in which baptism of the water and of the Spirit took place.

Teaching Suggestions:

Again there is in this lesson sufficient material for several Sundays. It should be pointed out that the Savior Himself introduced among the Nephites, as He had done in Palestine, many of those fundamental principles and ordinances found in His restored Church in our day. Among these are baptism by immersion by one having proper authority, the reception of the Holy Ghost, prayer, the Sacrament, the payment of tithing, the name and organization of the Church. All of these are worthy of discussion, with consideration of the manner in which they were instituted

among the Nephites, and their effect upon the lives of each of us today. In this way the lesson may be brought into the experiences of the class members.

It is tremendously significant that the Nephites were able to live together for two hundred years following the visit of the Savior, enjoying such happiness as few if any other people have ever enjoyed. Here is evidence of the value of Christianity when it is actually lived. The same principles that applied to the Nephites, apply to us, individually and collectively. The students should be made to feel that true happiness lies only in obedience to the commandments of God.

Desired Outcome:

A fuller appreciation of the significance of many of our fundamental principles and ordinances, and increased love for righteous living.



Primary Dept.



General Board Committee: Frank K. Seegmiller, Chairman; Lucy G. Sperry

For Children 6 and 7 Years of Age

LESSONS FOR NOVEMBER, 1942

HONESTY, SINCERITY, TRUTHFULNESS

- I. In Our Everyday Home. Primary: In Self, Brothers, Sisters, and Parents.
- II. In Our Community. Primary: In Ourselves, Children, Parents, and Other Adults of Our Community
- III. In Our Sunday Home. Primary: In the Adults of Our Sunday Home.
- IV. In Our Earthly Home. Primary: How We, Other Children, Our Parents, and Other Adults Demonstrate These Virtues.

(Note the phase of these virtues, Honesty, Sincerity and Truthfulness that the Nursery Class and Kindergarten take up on these Sundays.)

PETER PROMISED TO FEED JESUS' LAMBS

Lesson 44. For November 1, 1942

Objective:

To help each of us reach the State of Being in which we dare to be absolutely honest and truthful regardless of public opinion and ridicule.

Songs:

"Dare To Do Right," *Primary Song Book*; "Little Lambs So White and Fair," *Little Stories in Song*, page 10.

Teachers should read first the scriptural references for this lesson, John 21 and Luke 22.

We print here the account of this text as written in *Ancient Apostles*, by David O. McKay.

(Last month we found how Jesus showed His disciples where to catch the most fish. Review this story with the children because today's lesson follows immediately the incidents of that story.)

"After Jesus had shown the disciples where to catch the fish, He had started the fire on which to cook them, and now 'He taketh the bread and giveth them fish likewise.' Surely these little incidents would tend to impress them with the truth that if they 'would seek first the Kingdom of God and His righteousness, all else would be added.'"

At any rate, this is the lesson taught on that great occasion: The Apostles were not now to spend their lives seeking the things which perish, but in searching for souls that will endure throughout all eternity. Many are now together in the fold of Christ, and the shepherd is called away. Henceforward Peter and his associates must be the keepers of this flock.

When they had broken their fast, Jesus said to Simon Peter, "Simon, son of Jonas, lovest thou me more than these?"

"Yea, Lord," answered Peter. Thou knowest that I love Thee."

"Feed my lambs." That is, take care of the little ones in my church. Do not let them go astray in paths that will lead them to sin and misery.

He saith unto him again the second time, "Simon, son of Jonas, lovest thou me?"

"Yea, Lord, Thou knowest that I love Thee."

"Feed my sheep." Keep the older ones together and give them the words of life as thou hast received them from me.

A third time Jesus said, "Simon, son of Jonas, lovest thou me?"

And Peter, somewhat grieved, answered, "Lord, thou knowest all things; Thou knowest that I love Thee."

"Feed my sheep."

And then the Savior admonished Peter to ever do his duty as the shepherd of the flock.

Memory Verse:

Little lambs so white and fair,
Are the shepherds constant care;
Now He leads their tender feet
Into pastures green and sweet.

PETER PROMISED TO FEED JESUS' SHEEP

Lesson 45. For November 8, 1942

Text:

Same as last Sunday.

Objective:

Peace and joy come to those who are honest, truthful and sincere.

Songs:

"The Lord Is My Shepherd," *Deseret Sunday School Songs*; "Little Lambs So White and Fair," *Little Stories In Song*.

The following beautiful description of the shepherd's care of his flock might help teachers in comparing that care with Jesus' admonition to Peter, "Feed my sheep."

"The shepherds of Jesus' day and of Palestine have small flocks. They lead the sheep instead of driving them. The sheep know the shepherd's voice; they come at his call, stop, lie down or huddle together as he directs. At birth the lamb becomes the shepherd's charge; his to name and train; his to guard from harm.

The sheep are surrounded by the loving watchful care of the shepherd from day to day. He leads them to green pastures and sees that no harm comes to them while feeding. He knows where fresh, sweet water is to be found, and here he takes his charges to drink.

At night he leads them to the sheep fold. At the door of the fold he stands with his crook and, as the sheep pass in, one by one, he inspects each. Some are bruised and scratched. These receive his special care. If one little lamb has strayed during the day, and has not been missed, the loss is known now, when the sheep are brought to the sheep fold for the night.

JESUS' APOSTLES PROMISED TO REMEMBER HIM IN THE SACRAMENT

Lesson 46. For November 15, 1942

Objective:

To teach that only by spiritually co-operating with the other members of our Sunday home family are we really sincere members.

Songs:

The three Sacramental Songs in *Little Stories In Song*.

"As Jesus and His Apostles sat at the table at the last meal that Jesus would eat in his mortal body, He took bread and broke it. Then He gave a small piece to each of His disciples and told them it represented His body; and He took the cup and gave to each a sip from it, telling them that it represented His blood which was to be shed for them. He told them that His people were to meet together often and partake of the broken bread and wine or water in remembrance of Him, and what He did for His people and for all the world.

Each Sabbath day the Saints, the people who love and serve the Lord, meet together as did those disciples in that long ago day, and bread is broken and blessed and given to the people; water is blessed and passed to each one; and as the bread is eaten and the water drunk, the people think of Jesus,

of how He loved all of us, and the wonderful way in which He showed His love.

PETER TELLS THE PEOPLE ABOUT JESUS

Lesson 47. For November 22, 1942

Objective:

To teach that promises made by each of us are sacred and therefore should be kept.

Songs:

"Dare To Do Right." Primary Song Book; the Sacramental Songs suggested for last Sunday.

Lesson Enrichment:

After Jesus went up into heaven His Apostles went to Jerusalem. While they were there they met every day. They prayed together and went together to the temple to sing praises to God. They talked of the promises they had made to Jesus to feed His lambs and sheep.

During these days many wonderful things happened. A Helper, a Comforter, came to bless the Apostles. This Helper is the Holy Ghost. The gift we receive when we are baptized and confirmed members of this Church. On another day another wonderful thing happened:

Peter and John were going into the temple at about three o'clock in the afternoon when many people were coming to the temple to pray. Among them was a lame man. He was very poor. He could not walk at all. His feet and ankles were so weak that they would not hold him up. He had not even been able to walk when he was a little child. His friends were kind enough to carry him to the temple gates every day. There he sat and held out his hands asking for pennies. Through this beautiful gate that led to the temple, Peter and John were passing. As they drew near the poor lame man held out his hands. Peter and John stopped. They had no money but they knew of another way to help him. They looked earnestly into his very soul and said, "Look at us." They wished to see if the lame man believed they could help him. The lame man looked at them. He knew they were going to help him.

Then Peter said, "Silver and gold have I none, but that which I have I will give to you. In the name of Jesus Christ, rise up and walk."

Peter took hold of the lame man's hand, and raised him up a little. At once the man felt a new power coming into his feet and legs. He leaped up and began to walk as he had never walked before in all his life. He walked up the steps with the two Apostles.

Then walking and praising God he went into the temple with them.

Many people in the temple knew him. They had watched him being carried there. They had seen him every day sitting by the gate asking for pennies. And they wanted to know about it. So when Peter and John and the lame man came out of the temple, a great crowd gathered around them. Then the Apostles no doubt would teach these people of the many beautiful things that Jesus had taught them. No doubt they said something like this to them, "You knew Jesus. It was you who were cruel to Him, and who killed Him. But He has awakened. God has made Him to live again. It is because of faith in His name that this man has become strong again. And now, I know that you did not understand these things before. But now you do understand. So repent, change your ways. Believe in Jesus Christ, and God His Father. Then you will be happy" Hundreds of people listened to Peter's words and became members of the Church of Jesus Christ.

THE THREE WISE MEN KNEW OF JESUS' COMING

Lesson 48. For November 29, 1942

Objective:

To teach that Jesus was sent to us to teach peace on earth, good will to all men.

Songs:

With this lesson we might start the singing and teaching of our beautiful Christmas songs even though it comes the end of November. The Sundays pass so quickly for this celebration that it is well this lesson comes early in the season. We especially recommend that you teach "Why Do Bells For Christmas Ring" this month. This is found in *Songs For Little People*, by Danielson & Conant.

The subject matter for this day is so well known that it seems unnecessary to develop it further here. We recommend, however, that all teachers read the beautiful account regarding the Wise Men as given in the Scriptures. Also as written in *Life Lessons For Little Ones*, used by the Kindergarten and *Bible and Church History Stories*, Primary Department. Each of your libraries will contain other good accounts of this story.

Memory Verse:

When little baby Jesus,
Came on the earth to dwell,
A lovely star up in the sky
The happy news did tell.

Or

The shepherds and the wise men,
Were guided by its light,
To where the baby Jesus lay,
On that first Christmas night.

THE ROCK OF TRUTH

Against the whirling, eddying, cascading torrent of lies and hatred loosed on the world through a floodgate of tyranny, stands the restored gospel, a mighty monolith of truth!

The impassioned tide of conflict lashes angrily against its stolid ramparts, striving to uproot it, only to surge around it in spent wrath of failure.

For this rock of truth was anchored by the Lord, through His latter-day prophets, amidst hate and violence, and in hate and violence it has manifested its greatest accretion of standard bearers.

Today, on this rock's pinnacle, it is our prerogative to hold aloft the beacon light, that its globe girdling rays may pilot the weary truth seeker to a refuge above the storm.

Joseph W. Backman,
Los Angeles, California.



Kindergarten



General Board Committee: George A. Holt, Chairman; Inez Witbeck
For Children 4 and 5 Years of Age

LESSONS FOR NOVEMBER, 1942

HONESTY, TRUTHFULNESS, SINCERITY

- I. Ownership.
- II. Honesty.
- III. Truthfulness.
- IV. Sincerity.

HONEST ABE LINCOLN

Lesson 44. For November 1, 1942

Objective:

That we may learn to be honest, truthful, and sincere in all our home activities.

Lesson Development:

The steps of this lesson development in the Manual help the children to understand the meaning of the term "ownership."

Bring to class some object that you own. Tell why it is yours. What right you have to protect it. How the family will respect your right, if they are honest.

Discuss the ways by which family members prove their honesty in their dealings with each other.

Talk about truthfulness as it is related to honesty.

Enrichment Story:

Virginia is just three and she hasn't quite learned that everything she sees and wants does not belong to her. Joyce is five and she knows that she must not take things that belong to others without asking permission.

One day little Virginia came home from the neighbor's with a pretty, new pink powder puff. She saw it, wanted it and took it. She is only three, remember Five-year-old Joyce, without any one reminding her, took her smallest sister by the hand and with the powder puff in the other one went straight to the neighbor's house. It was Joyce who said, "Please forgive my little sister for taking your puff, she's not honest yet." Then Virginia put the puff back where she had found it.

Lesson Story:

Tell the stories about little Abe that are developed in the "Review of Last Sunday's Lesson" for Manual Lesson No. 45.

Songs:

"Thank You I Will Always Say," "Thanks

For Daily Blessings," "Thanksgiving Hymn," "We Thank Thee." *Little Stories In Song.*

HONEST, SINCERE, TRUTHFUL ABE

Lesson 45. For November 8, 1942

Objective:

To decide how people in a community show that they are honest, sincere and thankful.

Review Last Sunday's Lesson:

Let the children retell the Lincoln stories you told. Emphasize the meaning of the words, Honest, Truth.

Lesson Development:

Discuss community activities.

Begin with the next door neighbor.

How do neighbors respect each other's property?

When neighbors borrow from each other how do they prove their honesty?

Talk about the storeman. What opportunity do we have to show him our honesty? The bus driver? The ticket seller at the show? Bishop of the ward?

Lesson Story:

HONEST, TRUTHFUL ABE

If your neighbor lived more than a mile away from you, you would not see him very often. You would think he lived most too far away to be called neighbor.

When Honest Abe Lincoln was young he had a very dear neighbor who lived more than a mile away from the Lincolns' log cabin. Mr. Lewis was his name. Abe sometimes went to his home to play with his children.

Mr. Lewis liked Abe very much because he always played fair and he was honest and truthful. He once gave him a motherless baby pig to care for and help grow, because he knew that he was kind and dependable.

One day in the early spring Abe trudged through the mud the long way to Mr. Lewis' house to borrow a book which he wanted to read. He took very good care of it until one night when he forgot to be careful he left it near an open space between the logs of the cabin and the snow blew in on it. Poor Abe. He had promised to return it in as good condition as when loaned to him. Now its back was faded and the pages crinkled.

The next day Abe proved to Mr. Lewis that he was truthful and honest. He took the book back, explained how it came to be damaged and then promised to work three days for its owner, to pay for his carelessness.

Again Abe proved that he deserved the name his friends called him, "Honest Abe," for he came promptly to the Lewis farm for three days. He did his work well and so pleased was Mr. Lewis with his honest, truthful neighbor that he gave him the book to have for his very own.

JESUS TOLD PETER AND ANDREW THE TRUTH

Lesson 46. For November 15, 1942

Objective:

Those who are honest and truthful with their fellowmen are obeying our Heavenly Father.

Story:

Peter lived down by the lake shore. In a nearby hut lived two brothers—James and John. These three boys were friends together. Peter was the oldest, and he always said, "When I am a man I will own a boat and nets with which to catch fish." The other boys said they wanted to be fishermen, too. They loved to play in the sand and the water. They learned to swim in the lake and to row a boat. Their fathers taught them how to catch fish. It was great fun to learn how to drop the net down into the water and when it was full of fish pull it up and then row the boat to shore with their load. (Draw a picture of net.) But they had to wait until they were strong men before they could do the work. The best time to fish was at night and many nights the friends spent in their boats hard at work.

One morning Peter and James and John were on the seashore washing their nets. They saw a large crowd of people coming toward them. Someone spoke to Peter and entered his boat and began to teach the people. This picture will tell you who it was. You may point to Jesus. What is He doing? Do you think the people are glad to hear what He says? Why? Who are the two men in the other boat? James and John wanted to hear what Jesus said and they could get nearer to Him by going back to their boat.

When He was through speaking Jesus said to Peter, "Go out where the water is deep and let down your nets." Peter said, "Master, we have toiled all the night, and have taken nothing; nevertheless at thy word I will let down the net." To Peter's great surprise so many fish were caught in the net that he had

to call to James and John to help him get them ashore. All the people who saw what had happened were greatly astonished, for they knew that it was through the power of Jesus that so many fish were caught. Peter fell down upon his knees before Jesus, for he felt that he was not good enough to be near one so great. But Jesus knew that Peter was a good man and said to him, "Come, follow me." He also said to James and John, "Come, follow me." The three friends left their boats and their nets and their homes by the lake shore and followed Jesus because they loved Him.

By and by, Jesus found other men who were willing to follow Him. One day he chose twelve of them to be His very special friends to help Him. He called them His apostles. Peter and James and John were chosen. He gave them power to heal the sick, to make the blind see and to help the people in the ways that He Himself had helped. He told them to go among the people and carry the glad message to them. And they did all that Jesus told them to do.

JESUS TOLD THE RICH YOUNG MAN THE TRUTH

Lesson 47. For November 22, 1942

Objective:

Being honest and truthful is one way of showing gratitude to God for His blessings.

Text:

Matthew 19:16-30; Mark 10:17-31; *Life Lessons For Little Ones*, First Year.

Enrichment Helps:

Story:

Jane was the happiest little girl that anyone could find. It was nearly Thanksgiving time, and mother had promised that they would spend Thanksgiving day with grandmother and grandfather on the farm.

What a grand time they had last year! Jane remembered almost every minute of it. What fun she had sliding down the haystack, and what fun to gather Black Biddy's eggs; and didn't grandmother put them into just the best pumpkin pies that anyone could eat! Jane had helped to bring up the pumpkins, too. They were stored in the cellar, where all the winter apples and vegetables were. And wasn't it fun to give old Bossy some hay, and hear her say, "Moo-oo!" Jane thought Bossy was saying, "Thank you," and I guess that she was, too, for was it not Thanksgiving day? What a lot of things Jane had to say thank you for! Oh! the farm was just the best place to go on Thanksgiving day. Tomorrow they would start.

Jane was so happy that she had to run over and tell Larry Evans. Larry was the little lame boy who lived in the house around the corner. Poor Larry! he never had much fun. He hobbled around on his crutches and he could never play any of the games that the other boys and girls played, and, besides, Larry's mother was away all day working for them both. But Larry was always cheerful, and that helped his mother a great deal.

"Perhaps," thought Jane, "Larry would like to know about the farm;" so she put on her hat and coat and started off for Larry's house. Larry was sitting by the window, waiting for his mother to come. It would be a long, long time yet because his mother never came until long after dark.

How glad he was to see Jane turn in at the gate. He hobbled over to the door to let her in.

"Oh, Larry, I'm going to the farm for Thanksgiving, and we'll have turkey and pumpkin pies and—"

Jane saw a tear roll down Larry's cheek.

"I wonder," said the little boy, "If I shall ever go to a farm and feed the chickens and help milk the cows, and have turkey and pumpkin pie?"

Then Jane thought of a plan. Why not take Larry and his mother to a real farm for Thanksgiving—Grandfather's farm? She had money enough in her bank to pay their train fare and she was sure Grandmother wouldn't mind. There was always plenty of room at grandmother's, and just think what fun it would be for Larry! Jane could hardly wait to get home to ask mother about it.

"Mother, mother," she called, all out of breath when she reached the house, "Larry has never been to a farm and he has never had a turkey dinner. I have enough money in my bank. Let's take Larry and his mother to the farm tomorrow."

"Why, Jane, that would be fine; and Grandmother will not mind, I am sure."

And so it was decided. Never had Larry and his mother been so happy as when Jane came to tell them of her plan.

Morning came at last and they were off—Larry and his mother, with Jane and her mother and father.

What a wonderful time for Larry! And what fun Jane had showing him the farm! And Larry was quite sure, too, that Bossy said "Thank you," when they gave her the hay. And then when they sat down to the real turkey dinner and said thank you to Heavenly Father for His blessings, nobody knew which was the happiest—Jane or Larry, or the big folks. But I know, don't you?—Beda Nordvall.

TO WHOM SHALL WE GIVE THANKS?

It was a warm summer day, but because Bobby's new birthday ball was such a beautiful bouncer he could not wait until the cool of the evening to play with it. He tossed and bounced and tossed and bounced it until he was tired. He sat down in the shade of a tree to rest. Then he felt so thirsty that he hurried to the water tap for a drink. He felt so grateful for that good, refreshing drink that he just couldn't help saying, right out loud, "Oh, thank you old tap for a good drink of water."

"Don't thank me," replied old water tap, "the next time you pass Canyon Reservoir thank him, he gives me the water which I give to you."

Not many days later Bobby rode in the car with his daddy past the Canyon Reservoir. It seemed about ready to burst, it was so full of drinks of water.

"Oh, thank you, Canyon Reservoir," Bobby remembered to say, "for the good water you give us"

"Hal Ha!" laughed the Reservoir, "I'm not the one to thank, go find snow-bank high up on the mountain. He is the fellow who gives the water to me."

"I'll never be able to climb to the mountain top to say thanks to the snow-bank," sighed Bobby.

But Bobby climbed up to the mountain one day, and said, "Thank you" to the mountain for the snow-water. And the snow said, "Don't thank me; thank the sun, for it is the sun that changes the snow into drops of water."

And when Bobby went to say, "Thank You," to the sun, what do you think the sun said to him?

"Thank the One who made me." "Do you know whom to thank then for a drink of water?" asked father.

"Oh, yes," quickly replied the little boy, " 'Tis our Father in Heaven who gives me water to drink." And Bobby thanked our Father in Heaven.

"Thanks to our Father, let us sing,
For He gives us everything."

ANGELS TELL THE SHEPHERDS ABOUT BABY JESUS

Lesson 48. For November 29, 1942

Note:

Because there are five Sundays in this month and the Christmas program will take the place of lesson work on the third Sunday in December, the first lesson in the December Manual may be developed today.

Lesson Story:

"And there were in the same country shepherds abiding in the field, helping watch over their flocks by night. And lo, the angel of the Lord came upon them and the glory of the Lord shone round about them, and they were sore afraid. And the angel said unto them, 'Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord. And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes, lying in a manger.' And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, 'Glory to God in the highest, and on earth peace, good will toward men.'"

"And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, 'Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.'"

Then one of them said, "The Heavenly Father will care for our sheep, so that no wolves will take them tonight."

It was a long walk to Bethlehem but they were glad to have some way to show the Heavenly Father how much they loved Him. 'If we could only take the lovely baby some gift,' said one, as they walked along. "But we have no money," said another. "Will not our visit to the Child and our love for Him be presents? And perhaps we can find something to do for the mother. I think our Heavenly Father will be just as pleased as if we had some other presents." "So He will," said the others. And they walked faster than ever.

All the houses they passed were dark, for the people were asleep.

They went to the inn. They made their way to the cave where the animals were kept. They found Mary and Joseph, and they found dear Baby Jesus wrapped in swaddling clothes and lying in a manger. They knelt down before the Child and prayed to Heavenly Father, thanking Him for the great gift. They told Mary and Joseph of the angel's words and of the glorious song they had heard. Mary smiled and was glad. She thought, as the shepherds left her, "How happy their visit has made me! I will remember what they have told me."

When the shepherds left Baby Jesus it was almost morning, and one said, "Let us go back to our sheep." But another said, "Not yet, our Heavenly Father will care for them a little longer. Let us help to make other people happy. Let us tell the people what has happened. We must not be the only ones to know the good news." "You are right," said the others.

They went into the first house and said to the man who greeted them, "We have seen wonderful things this night: Heavenly Father sent His angel to tell us that Christ the Lord is born; and we have seen Him." They left the man and all his family feeling very happy because of the good news. So the shepherds went into every house with the glad message. They told every one they met along the road. And when they went back to their sheep it was time to take them into the green field.

Let us say what the angels said to the shepherds. (Have the children repeat, "Glory to God in the highest, and on earth peace, good will toward men.")

FAITH

By Melba Allen

God gave to us, before we came
To live a life from Him apart,
Faith as a precious, fragile flame
Upon the altar of our heart.

A tiny spark of Holy Light
To guide our actions here below;
To lead us in the path of right
And keep us safe from sin and woe.

If we won't cherish Faith's small flame,
The powers of darkness overthrow
Its blessed light, and we're to blame
Because our altar-fires burn low.

But if we guard it day and night,
Our spark of Faith, in strength will grow
Until the beauty of its light
The whole wide world will see and know.



Nursery Class



General Board Committee: Marie Fox Felt
For Children Under 4 Years of Age

LESSONS FOR NOVEMBER, 1942

HONESTY, SINCERITY, TRUTHFULNESS

JESUS ASKED PERMISSION TO BORROW A DONKEY

Lesson 44. For November 1, 1942

Objective:

1. To decide what we should do when we wish to use the personal property of some other member of the family.

2. To decide how we should take care of the property while it is in our possession and what we should do when we are through using it.

Development of the Lesson:

Before we discuss the borrowing of other people's property it might be well to discover what the children in your class own. The property of city children might differ somewhat from those of children who live in the country. Some things will, of course, be the same. Begin with listing those things which belong to you. Follow with listing or drawing those things that belong to the children. They might, for example, own a ball, a puppy dog, some picture books, blocks, toy motor cars, a kitten, some toy garden tools, pencils, crayons, chalk, blackboard, etc.

Living as a member of a family unit gives to one the marvelous experience of giving, sharing and co-operating. To keep and contribute to the happiness, peace and tranquility of the group each one must be honest, sincere and truthful.

Let us also now list or draw the things that other members of the different families own. How does each member care for those things that belong to him or to her. Compare to see if each family member owns the same things as does every other member. What about those things that are different? At our house my sister owns a typewriter but I do not. Often I ask her if I may use it. Another sister of mine has a collection of very beautiful pictures. Sometimes I ask her if I might borrow one of these. Both of these sisters of mine are always willing to lend me what I need. I wonder why?

Do you ever borrow? Tell about it. Do the children in your class ever borrow? Encourage them to tell what they borrow, why they do it and what they do with the article

when they have finished using it? Usually we ask permission of the owner before we borrow it. We tell them when we will bring it back and what we expect to use it for. If we do just this we are honest, sincere and truthful. If we do not we are not honest, sincere, truthful.

Once Jesus had occasion to borrow. Our story tells us what He borrowed and why. But as usual He was a wonderful example to us. His Disciples were honest, sincere and truthful in telling the owner of the donkey who wanted to use his donkey and why. As soon as Jesus had finished using it, it was promptly returned.

THE ISRAELITES GATHER MANNA

Lesson 45. For November 8, 1942

Objective:

1. To discuss some of our personal contacts with the neighbors; some experiences that are honest or truthful.

2. To discover how these virtues were demonstrated by the children of Israel, when our Heavenly Father sent them food in the form of manna from heaven.

Development of the Lesson:

One opportunity for being honest, sincere and truthful is at the time we borrow or return an article or possession which belongs to another. Another opportunity in a good many countries right now is when we must declare what we have on hand in the way of certain foods and what we need for a specified time or use. The temptation is not to be absolutely honest, sincere and truthful. The temptation for personal gain and advantage becomes very strong. We must remember always that anything obtained falsely is our detriment and not our blessing. In such instances as these we grown folks are examples to our little people. We hope that our examples are of the very best, thus becoming an influence for good.

In the story of the Children of Israel Gathering Manna, honesty, sincerity and truthfulness was evidenced by whether they took just what they should or if they took more, thinking, no doubt, that no one knew. If we can impress upon our children that even though no human may see, they themselves know if they are honest, sincere, truthful, and are doing right. God, our Heavenly Fa-

ther also knows. Some day we shall have to face Him with the record of our deeds.

JESUS TOLD HIS MOTHER THE TRUTH

Lesson 46. For November 15, 1942

Objective:

1. To discover to whom the objects in our Sunday Home belong.

2. To discover why we may not take them to our Everyday Homes unless we obtain permission; promise to return them the following Sunday; keep our promises.

Development of the Lesson:

At our Sunday Home there are many things of great interest to little children. Talk about what there is there and to whom these belong. Are these ours? Yes, they are ours but not ours to take home. They are ours to take good care of, to enjoy, to use, to thank God for. Even our babies can learn to be honest, sincere and truthful in the care of pictures, chairs, books, etc. If one should have the misfortune of tearing a picture or a book he or she can be honest and sincere in telling what happened and how.

In our lesson story today Jesus was also in one of Heavenly Father's Homes, the great temple at Jerusalem. It was there that Jesus had the opportunity of being honest, sincere and truthful with His mother. Again He is our example. Note the development in our Manual.

CAPTIVE MAID TELLS NAAMAN'S WIFE THE TRUTH

Lesson 47. For November 22, 1942

Objective:

1. To discover how we can demonstrate honesty in other situations that we contact in our Earthly Home.

2. To discuss how the Captive Maid, the Prophet Elisha and our Heavenly Father told the truth to Naaman and his wife.

Development of the Lesson:

Up to this point we have discussed honesty, truthfulness and sincerity in relation to

our activities in our Everyday Homes, our communities, and our Sunday Homes. Now we discuss these virtues in relation to our whole Earthly Home. For example, many little children contact such as the grocery man, the clerks or proprietors in toy stores, etc. If we can discuss what is there and who owns these things, we then have a foundation upon which to base our attitudes and actions. Honesty, sincerity and truthfulness is just one way in which to follow the Golden Rule, namely, "Do unto others that which ye would that they should do unto you."

Our lesson story shows how the honest, sincere and truthful little Captive Maid rendered a valuable service because of her faith in God and her knowledge that He never fails to bless His children according to their needs and deserts.

OUR HEAVENLY FATHER PROMISED TO SEND BABY JESUS

Lesson 48. For November 29, 1942

Objective:

1. To decide who sends the babies to us and why He sends them.

2. To discover what the family does on the children's birthdays.

3. To discover how our Heavenly Father kept His promise to send Baby Jesus to Mary.

Development of the Lesson:

Babies and birthdays are two of the most interesting things in the world. Today we are privileged to consider both. It is to be hoped that you have accumulated many pictures of babies and children and have mounted them in a scrap book. If you have show these. Discuss what the babies are doing. Encourage the children to tell about the babies in their homes, what they do, etc.

Present pictures of children a few years older. Decide how many birthdays they may have had. Discuss what the children do on their birthdays.

Complete the discussion with that of the Baby Jesus whose birthday we celebrate this month.

UNSELFISHNESS

That best portion of a good man's life—his little, nameless, unremembered acts of kindness and of love.—Wordsworth.

The Funny Bone



Can't Be Done

The modern genius is the man who can shift gears in an Austin without getting his face slapped.

A Demonstration

"I understand your wife came from a fine old family."
"Come is hardly the word; she brought it with her."

Mama's Little Boy

"And what did mama's little baby learn at school today?"
"I learned two guys not to call me mama's little baby."

A Full Panel

Judge: "What possible excuse could you have for acquitting this prisoner?"
Foreman: "Insanity, sir."
Judge: "What! All 12 of you?"

A Complete Answer

"You men don't appreciate us women as you should. I'd like to know what you'd do if there were no women to sew buttons on your pants."
"Well, if there were no women, we wouldn't have to wear pants!"

A Lesson In Grammar

Uncle: "I suppose you'll be at the school picnic, John?"
John: "No, I ain't going."
Uncle: "Don't say 'I ain't going,' Johnny. Here, I'll give you a lesson: 'I am not going, you are not going, he is not going, we are not going, they are not going. Now, can you say all that?'"
John: "Sure. There ain't nobody going."

Outwitted

The two Nazi officers in occupied France decided to rent a room—for which they would pay, of course, in "occupation money." They examined what the landlord showed them.

"And how much do you charge for this pigsty?" asked one German.
"One pig, 100 francs; two pigs, 200 francs," replied the Frenchman without batting an eye.

Shoot Him

Our idea of a mean guy is the musician who put his mother-in-law's picture on the drum.

Commiseration

"My fiance lost his money in Wall Street."
"I bet you feel sorry for him."
"Yes, he'll miss me."

Proof

"Your uncle seems rather hard of hearing."
"Hard of hearing? Why, one morning he conducted prayers kneeling on the family cat."

She Knew

Wife: "What's happened, George?"
Hubby: "Puncture."
Wife: "Well, you should have been on the lookout; the road map warned you there was a fork in the road."

Why It Flunked

"Rufus, did you go to your lodge meeting last night?"
"No, suh. We done have to pos'pone it."
"How is that?"
"De Grand All-powerful Invincible Most Supreme, Unconquerable Potentate dun got beat up by his wife."

The Truth At Last

Fisherman: "I tell you it was that long. I never saw such a fish."
Friend: "I believe you."
—Fishing Gazette.

The Busy Bee

A bald-headed gent, slightly intoxicated, was sitting in front of a cigar store fanning himself with his hat. Flies lighting on his bald head and running across it tickled him so that he laughed and giggled in high glee. But suddenly a bee landed on his head and stung him. Immediately he wiped his hand across his head, commanding sharply: "You've all got to get off now—there's a smart aleck in the crowd!"

The Strong Man

"Look, Daddy," said a little six-year-old, "I pulled this cornstalk right up all by myself."
"My, but you're strong," said his father.
"I guess I am, Daddy. The whole world had hold of the other end of it."



PLANT, CAN and EAT



VEGETABLES, FRUITS for VITALITY and VICTORY

The health of a household centers about its food supply. Science is devoting more and more time to the study of foods and their relation to health and happiness. We all know that vegetables and fruits make the most essential contribution to better nutrition and thus to the health of the nation. We must have good food to win the war.

METHODS OF CANNING AND PROCESSING—

OPEN KETTLE METHOD—Food is cooked directly in an open kettle as a means of killing the bacteria, and then packed boiling hot into a sterilized Kerr Jar—only fruits, tomatoes, preserves and pickles can be successfully canned by this method. Other foods such as vegetables—meats—chicken, etc.—by processing the pressure cooker—and Oven Canning, etc.

VITAMINS—The four principal vitamins contained in most fruits and vegetables and the function each performs are:

Vitamin A—Increases resistance to infective diseases and prevents certain eye diseases.

" B—Stimulates appetite, protects nerve and brain tissue and function.

" C—Protects jawbone and teeth, and the walls of the blood vessels.

" G—Promotes normal nutrition and prevents pellagra.

APPLE BUTTER (Spiced)—4 gallons prepared apples, 1 gallon sweet cider, 4 pints of sugar, 1 teaspoon allspice, 1 teaspoon cinnamon. Pare, core and slice apples. Boil sweet cider until it is reduced one-half. Add apples to cider while boiling. Cook slowly, stirring frequently so as to prevent burning. When it begins to thicken add the sugar and spices. Cook until it remains in a smooth mass when a little is cooled. Pack into sterilized KERR Jars and seal.

CARROT, APPLE AND PEACH CONSERVE—1 cup diced carrots, 1 cup sliced peaches, 1 cup diced tart apples, juice of 1 lemon, $1\frac{1}{2}$ cups sugar. Mix well all ingredients and cook until the mixture is clear. Pour into sterilized KERR Jars and seal.

PICKLED BEETS—Select small beets, cook until tender, dip into cold water. Peel off skins. Make the following syrup: 2 cups sugar, 2 cups water, 2 cups vinegar, 1 tsp. allspice, 1 thinly sliced lemon, 1 tsp. cinnamon, 1 tsp. cloves. Pour over beets and simmer 15 minutes. Pack into sterilized KERR Jars and seal. A little grated horseradish added to pickled beets gives variety.

PEAR SUPREME— $2\frac{1}{2}$ cups ground pears, 1 cup canned crushed pineapple, $\frac{1}{2}$ cup Maraschino cherries, ground, $\frac{1}{4}$ cup M. C. P. Canned Lemon Juice, 1 pkg. M. C. P. Dry Pectin, $5\frac{1}{2}$ cups sugar. Wash pears, pare, core and grind. Combine ground fruits in large sauce pan, add juice from cherries, M. C. P. canned Lemon Juice and M. C. P. Pectin. Stir well and bring to a boil, add sugar and bring to a full rolling boil. Boil 4 minutes. Skim and pour into sterilized jars.

MAGIC LEMON CREME PIE— $1\frac{1}{3}$ cups Eagle Brand Sweetened Condensed Milk, $\frac{1}{2}$ cup cold water, $\frac{1}{2}$ cup M. C. P. Powdered Lemon Juice, 2 egg yolks. Put the M. C. P. Powdered Lemon Juice on top of cold water; stir until dissolved. Mix condensed milk, dissolved Powdered Lemon Juice and beaten egg yolk. Pour into a baked pie shell and cover with a meringue. Put in medium oven and brown.

PICTURES and VISUAL AIDS

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Sixteen pictures from Life of Christ (Augsburg) 6½x8½ in.....	\$.15
1 Set 64 Colored Bible Pictures (Kindergarten-Primary).....	.75
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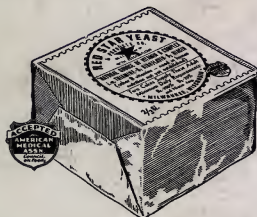


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